

ZION'S HERALD

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SENSATIONAL PREACHING THE ONLY EFFECTIVE SORT.—With a curl of the lip, and a scornful look, the term "sensational" is applied to the only kind or manner of preaching that ever has done any good. Not that we mean to teach that all sensational preaching does good, or is good; but we do mean to say, that all preaching that has produced beneficial results, has produced a sensation—has aroused the slumbering faculties—has sent a pang of fear, or thrill of joy through the soul, has brought the rebel sinner to bow in submission to his rightful Sovereign. You might as well expect machinery to move without the application of power, as to secure the awakening and conversion of a soul by hearing a sermon incapable of producing a sensation. Dead professors, backsliders, or unconverted ministers, and skeptics of all classes are frequently found denouncing that which they are incapable of doing, or have no relish for receiving, or desire to see accomplished. To hear of avowed infidels speaking contemptuously of truly evangelical, revival, soul-stirring preaching, is to be expected; but to have the representatives of the cross of Christ, or the individual that professes to believe in the necessity of being "born again," and "crucified to the world," to secure a happy eternity, decrying it, is as improper as it is impious. Let that never be called a Gospel sermon that does not touch the sensibilities, raise emotions, bring decisions, or prompt to pray. Give up using a gun that does not bring down the game. Cease paying for, or countenancing that which does not produce a change. "Wherefore do ye spend money for that which is not bread?" Welcome and cherish the severest and most cutting truths that can be uttered. Abandon all idea of being saved in a calm, or having the favor of God, unless you are stirring up the "lewd fellows of the baser sort," or lifting the soul nearer to its God. Let the desired end of all worship be to secure an onward and victorious march to the Celestial City.

EPISCOPAL CONVENTION.—The Triennial General Convention of the Protestant Episcopal Church in the United States is now in session in Baltimore. It is composed of the Houses of Bishops and Deputies, the latter being four clerical and four lay delegates from each diocese, in all making some three hundred and fifty members. The Convention has the honor of having as visitors several prominent dignitaries of the Mother Church; among them, George Augustus Selwyn, Lord Bishop of Litchfield, the first English prelate who has ever visited the New World during his episcopate. Two other clergymen, perhaps better known to Americans, accompany the Bishop, the Very Rev. John S. Howson, D. D., Dean of Chester, and Mr. Conybeare, author of the "Life and Travels of St. Paul." Besides these, are the Bishop of Nassau, three rural deans, and several other clergymen of the Church of England. Independent of this array of ecclesiastical dignitaries, the Convention will be of great importance to the Protestant Episcopal, if not indeed to all Protestant churches, by reason of the questions which must come up for settlement or discussion. It is evident that a crisis is approaching in that Church. The coherence between the High Church and the Low Church wings seems to be growing weaker every day, and not even the common bond of the "Book of Common Prayer" can much longer hold them. Indeed, a new, revised, and expurgated Prayer Book has already been issued to meet the requirements of the anti-ritualists.

At an early stage of the proceedings an exciting discussion arose in regard to a sermon of a rather incendiary character, bearing the name of the President of the Convention, Rev. Dr. Craik, and industriously circulated among the members. This document has passages bearing sharply against the younger Tyng, John Cotton Smith, and "other fire-brands." It was a puff

of smoke from the internal fire. But whatever may be the nature and character of the proceedings, it is not at all likely that any great defection will take place, as some suppose, in the rank and file of the Church. This ritualistic evil will yet be outgrown, as we believe there is enough health in the Episcopal Church to throw it off, and present to Infidelity and Radicalism, in common with other Evangelical Christians, a firm and unbroken front.

The daily press, opposed to Prohibition, magnified the divisions of the Prohibitory Committee, and tried to make it out a disorderly mob. Even *The Woman's Journal*, copying their reports, falls into like error. This is not true. A more orderly body never assembled. The only outbreak was in the morning, when Dr. Fulton spoke against allowing a memorial on Woman Suffrage to be read by a woman delegate. His speech was received with mingled cheers and hisses, which showed how divided was the house on this question. After that, no disorder occurred. The speeches on Mrs. Bowles' resolution were earnest, but gentlemanly and ladylike. When it was refused to table it, by twenty majority, the minority made no demonstration, and when it was afterwards postponed by the same majority, on the urgent appeals of Dr. Fulton and Hon. Mr. Conant, a lifelong and leading Democrat, who is the Prohibitory candidate for Auditor. They, and others thought it would divide the party, and some even said they would leave it. We do not disapprove of the conclusions reached under those circumstances. It was not best to tear the party to pieces to introduce a topic, which would inevitably grow naturally to power in a year. The Prohibitory Convention peaceably postponed it. Every one had the best of feelings at the conclusion, as he had during the debate. It did what the Republican Convention did not do, had a square vote on the square question, and carried it once, and would again, but for the entreaties of some of its leading men, when it let it alone for this year. Had that Convention come to the square vote, it would have had a more tumultuous and divided house. The Convention was united and earnest on its main question, and did not split, as some wished it to, on a new, and to many, an irrelevant matter.

The Massachusetts Young Men's Christian Association did a bold and true thing, when at their session at Northampton, in the heart of the tobacco-growing region, they—

Resolved, That in the opinion of the Convention the use of tobacco is an evil that all true followers of Christ should abandon, and discontinue, and that they should cease raising it."

This will have its effect. Last year there was only one farmer that owned land in its meadows that did not plant tobacco. Massachusetts had to take cider out of its Prohibitory law to please the Christian people of the Connecticut Valley. Lately, the same region has gone completely over to tobacco-raising. Very naturally they are ruled, newspaperially, by a journal which alike despises their Temperance and their Christianity. We hope this counter-seed of the Young Men's planting will yet outroot all their tares of tobacco, cider, and conscienceless journalism.

Mrs. Celia Burleigh was lately ordained and installed over a Unitarian Church in Brooklyn, Conn. Dr. Bellows was not present, but Mrs. Howe was, and Mr. Beecher sent a letter, in which he spoke thus, of the woman's mission in the pulpit:—

"There are elements of the Gospel which a woman's nature ought to bring out far more successfully than a man can. We have no adequate expression yet for sympathy, for mercy, for pity, for love, in the sermons of men. It is these very elements that our civilization, and our popular Christianity need. The illustration and appli-

cation of these divine qualities to all these phases of character, to the household culture, to public sentiment, to secular affairs, to civil procedure, constitute a life's work, and if done with thoroughness and power, would produce the effect, almost, of a new Gospel. I do not disdain the claims of abstract truth, nor of justice, nor even of severity. But these have been disproportionately prominent in the theology of the schools, and the preaching of the pulpits."

We doubt about woman's being a more merciful preacher. She administers discipline as mother and school-mistress, as severely as man. She will press the terrors of the law as sternly. Her nature is like man's. Her work will be like his, fair and equal, love and law, justice and mercy. The other phases of her work, he better puts.

The terrible Chicago fire makes us indifferent to other hardly inferior burnings. The West is full of prairie fires, that are burning up prairie towns. All Green Bay, Wisconsin, is said to be thus consumed, and two hundred persons in one of its villages, it is reported, were burned to death. The lumbering towns suffer equally; all the towns on Lake Huron, some half dozen are entirely consumed. The horrors of the Revere and the Westfield are far less than these, though far more profusely dwelt upon. So careless we become to abounding misery. It is estimated that the loss of life by the prairie fires have been greater than Chicago, which was at least 2,000 persons.

Gen. Butler having been terribly abused for his proslavery career, Mr. Phillips comes to his rescue in the *Standard*, in this fashion:—

"There is one fact in connection with John Brown which it is fair to mention here. The Boston Committee who had charge of his defense employed counsel at the usual rates of professional compensation. The only lawyer who volunteered his services and hastened to Virginia before any Committee was formed here, was George H. Hoyt, of Athol—who has since been so honorably known at the head of a Kansas Regiment. Only two other members of the Massachusetts Bar offered to defend Brown; and they for a merely nominal fee. Of these two, Benjamin F. Butler was one. No matter what construction may be put on this offer, or what motives may be supposed to have prompted it; the fact belongs to history, and General Butler is entitled to it. Under the advice of Governor Andrew, who was the Chairman of our Committee, General Butler's offer was not accepted."

Had General Butler gone to Charlestown, Virginia, he might not have saved John Brown, but he might have begun his radical career a little earlier.

At Miss Browne's farewell meeting at Melrose, four life-members of the Woman's Missionary Society were made. Miss Dr. Munroe, Mrs. Dr. Warren, Mrs. Hon. E. F. Porter, and Mrs. Rev. M. E. Wright addressed the meeting, besides the lady leaving. Almost the first female missionary sent out by our Church lived for a time here, Mrs. S. Osgood Wright, daughter of Rev. Ephraim Wiley. Rev. Mr. Wright was stationed over this Church when he left for Africa, where he and his wife sleep, the second of our costly offerings on this shrine. This Church is getting a notable missionary history.

TWO WORTHY DONATIONS.—Hon. Geo. F. Gavitt was endowed with a gold watch by his associates on the Vineyard Committee, on his retirement from its presidency; and Hon. Jacob Sleeper has endowed the Midletown College Chapel with an elegant tower clock. Both are deserving gifts, from deserving givers. Geo. I. Seney finishes the steeple, one hundred and forty feet high. Now let some one put a bell in that steeple, so that the clock may strike, as well as look, and an organ in the chapel, and they shall have as good notice as these receive.

Original and Selected Papers.

MY DREAM.

BY ELEANOR S. DEANE.

When with toil the frame is weary, and the spirit needs repose,
 Ere I press my nightly pillow, and my drowsy eyelids close,—
 Pausing by my open window, looking outward on the night,
 All the freshness, beauty, quiet, "all that's best of dark and bright,"
 Take possession of my spirit; I would bear a filial part
 In this great repose of nature, gathered to her mother-heart.
 I would watch the silent coming, noiseless going of the hours,
 Only that to-morrow's duties must be met with freshened powers.
 I would sleep my strength renewing, in oblivion cease from care,
 While my conscious, wakeful spirit of the night should be aware;
 And throughout the blessed vigil, while I slumber still, and dream,
 I would have the eyes that love me, like a presence on me beam.
 This, my off-breathed aspiration, breathed I on a summer night,
 As I closed my drowsy eyelids, shutting out the fair moonlight;
 Then I slept, and still around me hung the night o'er hill and stream,
 And the kind, true eyes that love me, beamed upon me in my dream.
 First I watched the twilight fading from the sapphire skies of June,
 Saw the cloud-tints on the river, listened to the river's tune.
 Like an oriole's nest, a cloudlet swung me 'neath my cottage trees,
 Whence I watched the moonlight shadows of the branches in the breeze;
 And surveyed the peaceful landscape, meadow, woodland, hill and town,
 Flowery slopes, whose pleasant homesteads smiled upon the highways down.
 Heard the low, sweet sound of voices, dipping oar and distant hum,
 Thinking of a time departed, thinking of a time to come.
 Then my fairy ship moved skyward, like a white mist, up the steep,
 Down whose sides the river-rapids hurried, foaming to the deep.
 With the night still moving on, I saw the constellations rise,
 Sailing with a fleet of cloud-ships in the blue and radiant skies;
 O'er the lands and o'er the waters, while the mystic hours rolled on,
 Till the orient of my vision brightened with the coming dawn.
 And beneath me, and before me, lo, an island city lay,
 With its ships within the harbor, and a-down its peaceful bay;
 Clear against the bright horizon, 'mid the city's outlines rise,
 Like that eastern queen, Palmyra, painted on the desert, skies,
 On my sight gleamed towers and arches, palm-crowned heights,
 and pillared halls,
 Palaces with terraced gardens, statues, fountains, waterfalls;
 Temples, storied windows, dwellings, where methought all life was blest;
 And a longing filled my spirit there to find my earthly rest.
 And my cloud-ship bore me onward, nearer to that tranquil bay,
 Crescent-like the gleaming city in the light of morning lay;
 And I watched to see her people gather in each shaded street,
 Watched and waited for the voices soon my listening ear to greet.
 But a sudden blaze of splendor wrapt the city, filled the skies,
 And I waked to find the sunlight shining full upon my eyes.
 Now I know not who the dwellers of that palmy isle may be,
 Where no trace of any evil, death or sorrow did I see,—
 For no wistful aspiration gives your glory to my sight,
 Night of beauty and of rapture! City of the morning light!
 But I know there is a city, which the soul may wake to see,
 Somewhere in the boundless ocean of the great eternity;
 Better, brighter than all dreaming, where, indeed, no wrong can come,
 City where the God-light shineth, may I find in thee a home!

JESUITISM AND INDIAN OUTRAGES.

BY REV. E. A. MANNING.

The occurrence of the "Rice Monument" celebration at Charlemont, Mass., recently, gave rise in our mind to the important and deeply interesting question, as to how much Jesuitical influence had to do with, not only the bloody scene enacted on the banks of the beautiful Deerfield river, which the above-mentioned monument was designed to commemorate, but with the whole series of excessively brutal, heinous outrages perpetrated upon the brave pioneers of our country. Our queries have not confined themselves to our own experience in this Western world, but have found scope in the field of oriental developments, such as the Sepoy Rebellion, and the more recent affair of Tsien-tien have suggested. Goodrich, in his history of New England, tells us that "between the years 1675 and 1715, not less than five to six thousand young men, nine out of ten of whom would have been fathers of families, were murdered in cold

blood!" Add to this fearful item the numbers slaughtered among the old men, women, and children, which made many portions of our New England a perfect Aceldama, and we have a page of our national history horribly sanguinary to contemplate. In recording those events, the current historians did not, and probably could not at that day, have brought out the real facts in the case; and we of this day, with all our additional opportunities for gauging those fearful incidents, may not be able to do anything else with them than more deeply still to shadow the already too gloomy ground plot.

The massacre of Mr. Rice and his companions by a detachment of the "St. Francis tribe," occurred immediately after the re-opening of the French and Indian war against the English, and followed in quick succession the capture of Fort Massachusetts, in North Adams. Another significant fact is found in connection with the expedition sent out in the year 1672, under Col. Westbrook, by Gen. Amherst. A lieutenant encountered "the holy Father Rase," as the papal chroniclers of those times style this "devout and benevolent missionary to the Indians," firing on our soldiers from an ambuscade, and summoned him to surrender, while in the act of reloading his just-emptied musket; and on his refusal, he shot him through the head. He fell amid the crucifixes and other paraphernalia of the wretched idolatry he had taught his "dear children of the woods," and close by the church he had so kindly (!) built for them, too.

Passing over the dread, but abundantly attested sanguinary scenes intervening, we come to that most atrocious Indian massacre, which took place in Oregon in 1847, by which twenty persons connected with our missionary work in Oregon, at or near Lapwai, were despatched in cold blood. To the astonishment of everybody who knew the facts, the thirty-fifth Congress passed a document (House paper, No. 38,) purporting to have been prepared by J. Ross Browne, in which the missionaries of the American Board and others then in that field, were charged with the blame of this brutal affair. Its appearance caused as much of surprise as of indignation, and an investigation was at once set on foot by the several ecclesiastical bodies of Oregon, irrespective of denomination, resulting, first, in the demonstration of the fact that, while said Congressional document is made up of 65 pages, all save 12 of them were taken from a pamphlet published in New York City, by a Jesuit priest named Brouillette; and, secondly, (we quote the report of the committee of investigation) that it positively appears that this Brouillette was himself present among the Indians at the time of the massacre, . . . and was actually baptizing the children of the murdering Indians, and was within hearing of the screams of the prisoners. It is but simple justice to add, that the last Congress amply atoned for this great wrong by rectifying the huge blunder, and making the *amende honorable* to our missionaries.

John Elliot tells us that when he was on one of his apostolic visits to his "praying Indians," as they were termed, in "Pawtucket," he saw among an Indian group, a woman with a brass image hung about her neck. On asking her what it was, she said it was her god to which she prayed. He says the sight amazed him, for he had never seen anything of the kind, and at first he was absolutely unable to account for the strange fact of this woman coming in possession of such a contraband article of papal mummery. To all his words of rebuke, she was utterly unmoved. He offered her money for it, holding up a half-crown, and telling her she should have that for her image; but she was totally unimpressible to the bait. Finally, deeming it a case in which his puritanism demanded his interference, he took it from her, and to use his own words, "the woman swelled with rage," and followed him with the most vehement supplications for its restoration. Mr. Elliot found, to his utter bewilderment, that several of the Indian women were in possession of these household gods, and that they had obtained them through the Indians "from the North," with whom they had come in contact occasionally.

We have given but a few of the facts, going to show how pervasive of the horrible Indian wars was an element of the real history of these desperate times which operated with terrible potency, and was kept up as long as policy dictated, and intermitted only when it was found that the infant Hercules of our Western and Protestant civilization was altogether too lusty to be strangled in his cradle. The native ferocity of the aborigines is wholly insufficient to account for all this barbarity; for they have natural indolence enough to offset it all. Was it not said freely, in opposition to all plans for building our trans-continental railroad, that the Indians would destroy it faster than we could build? and is there the first instance on record where this prediction has been verified? No! it was the old French hate, engendered by the accession to the English throne of William of Orange, and envenomed by the loss of Canada as the

key to New England, which found vent in inflaming the Indian mind against all it could find of English Protestantism.

A PROPOSITION.

Would it not very materially aid the cause of holiness if a little more care were exercised about the terms which are used on treating it? It has long seemed to the writer that the term, Entire Sanctification (together with its equivalents, Christian Perfection, and Perfect Holiness), is not the best to employ in reference to the precious and clearly marked experience found of late by thousands at the altars of our camp-meetings. Entire Sanctification is properly applicable to only one thing, the completion of sanctification, beyond which no further cleansing is possible, the removal of the last particle or portion of indwelling sin. This, of course, cannot admit of degrees. Whereas, facts go to show that the persons who receive this second blessing enter by that means upon very different degrees of sanctification, few of which are found in the light of their subsequent history, to be really the highest, and so entitled to be called entire. Persons are sanctified, the Church is coming more and more to comprehend in proportion to their intelligent understanding of their wants, and the work is entire only to the extent of the knowledge given them of their hearts. This knowledge, in the individuals who come seeking the second blessing, varies greatly; hence, the consecration which is measured by that knowledge varies, and the sanctification which is measured by the consecration varies also through many degrees. Therefore, to class them all under this one term, which is only applicable to the last and highest degree, seems on many accounts very unfortunate. It leads to an over-estimation of the work actually done on the heart, and the condition really reached. Hence the profession of Entire Sanctification, which is honestly made, is beyond what the outward life always shows, or at least beyond what the inward life uninterruptedly realizes. Discredit is thus needlessly brought upon the cause, and harm done to a keen sense of honesty. The person is also thrown into perplexity and trouble when he finds depravity which he had supposed all gone, still exhibiting itself in unexpected ways and unguarded moments. It becomes evident, then, either that he was mistaken in supposing the work was entire before, or else that he has backslidden since. Not having been conscious of any backsliding, but rather of an advance, and not venturing to question the correctness of the teaching which assured him he was entirely sanctified, he becomes mystified and discouraged. Would it not be better to tell him that he was not entirely sanctified before, but only sanctified up to the extent of his then knowledge of what was required of him, and having now received further disclosures of God's will, he has simply to go forward again in the same manner? Would not many hold a straighter course up the heights of holiness with less embarrassment, fluctuation and difficulty, if taught in that way?

It is said that sufficient correctness is maintained in the ordinary instruction; for, by entire consecration (always the condition of entire sanctification), nothing more is meant than entire, so far as knowledge or light is given. But if this be meant, we affirm that it is an unwarrantable and thoroughly misleading use of the term. It leads to the absurdity of subsequent cleansings after the soul is entirely cleansed, of impurity remaining after the soul is perfectly pure, of depravity still lingering after it has been totally eradicated. Still more, it leads necessarily to the doctrine that a person is entirely sanctified at conversion, for then his consecration is entire so far as his present knowledge extends.

It is said that the term used is not of sufficient importance to give trouble. We have already shown, in part, how it does give trouble. It may also be remarked that if we are ever to understand one another on this subject, we must, so far as possible, use words with a single and well-defined meaning. And the men very numerous in a section like New England, who are accustomed to language with some degree of precision, and give weight to words, we cannot afford to prejudice and alienate without necessity. Since Entire Sanctification has one clearly-defined meaning, and cannot without great violence be made to cover all the shades of experience, all the degrees of sanctification received at the second blessing, would it not be in many ways a positive gain to the cause, to substitute some other word? We need a designation to include all the cases of those who by a special consecration subsequent to conversion, and a special act of faith, gain great victories over indwelling sin. Holiness, now so largely used for this, will not answer because it covers the whole extent of the Christian life, from the beginning to the close. Every child of God, both the Scriptures and the fathers, pronounce to be holy.

We propose the term Higher Christian Life, already

to a large extent employed, as the best one, all things considered, and worthy to do duty universally. It is comprehensive, including a wide range of experience, varying much on detail and degree, but all bound together by this one thought, consecrated up to present knowledge. It has become sufficiently definite for all practical ends. It is not peculiar to any one sect, and hence will help unite the denominations who are already coming together on this point. It does not seem that any valid objection can lie against it. A higher and a lower Christian life have been recognized in the Church through all ages. Let us rally afresh under this inspiring and expressive term, to elevate all believers to the peace and power of the former.

ADDRESS OF THE PROHIBITORY STATE CONVENTION
TO THE PEOPLE OF MASSACHUSETTS.

Friends and Fellow-Citizens:

We appeal to you. In behalf of every interest dear to humanity we now speak. The rum traffic is to-day the monster evil of the Commonwealth. It is an unmitigated evil. Not one honest word can be said in its favor. Honorable and just as all other trades. This is the trade of death. More insidious than the serpent, more cruel than the savage. It has no regard for honor—knows no true—hears no cry of remonstrance, no appeal for quarter. Merciless and relentless, it spares none. Not satisfied with hurling defiance at the God of heaven, it casts its blighting shadows over everything. By night and by day it pursues its cruel work of breaking the hearts of parents, blasting the hopes of children, consigning brothers to destruction, and sisters to shame. Still insatiable, it enters the halls of legislation and the chambers of justice. Where it cannot control legislation it seeks to demoralize our courts, and render nugatory all laws affecting its interests.

By the beer law, this corrupting power of twenty thousand strong is being doubled, and the temperance work of forty years undone. For these 20,000 votes the old political parties bid to-day, as bid they always will. It is a law of parties, just as gravitation is a law of matter. All a party hath it will give for its life. To carry an election it will give anything for votes.

The disastrous beer law now on the statute book is a product of this corruption. A law that does more to make men bad than the churches do to make good men; a law that does more to make bad citizens than our schools do to make good ones, is the price paid by the dominant party for two members of Congress from the Boston districts. The permanent corrupting force that can enact such a law, imperils every interest of the State.

There is one remedy. A party openly hostile to the traffic cannot bid for its vote. It is safe by position. Its war-cry is, "death to the traffic." That blazon upon its banners is an ample protection.

One year ago we resolved,

"That there can be no greater peril than party competition for the liquor vote: that any party not openly opposed to the traffic will engage in this competition, will court the favor of the criminal classes, will barter the public morals, the purity of the ballot, and every object of good government for party success."

One year ago we resolved,

"That we can have no hope from a divided party; that a party representing the two extremes of license and Prohibition can neither decide for the one nor the other; that its opposing forces neutralize each other so that it can neither adopt any policy, execute any laws, nor make any issue on this question."

One year ago we resolved that the organization of "an independent political party," making a direct issue against the life of the liquor traffic was our only remedy. If these resolutions were true then, they are preeminently so now.

The party that has professed sympathy with temperance men, and by whose votes it has been built up, not only ignores entirely the temperance work as if it were beneath its notice, but openly insults temperance men by placing upon its ticket names hostile to the reform. Yet it expects temperance men to fall down and worship the rum-god! Never! 'Tis yours, Temperance workers—to seize the crisis and prove faithful to God, your principles and the Commonwealth, by standing with us, shoulder to shoulder, and manfully, consistently, bear testimony at the ballot-box.

We have spoken of this corruption as it exists in our own State. But more or less it controls every other. Good men as well as bad bow down before it. In other States, as well as in our own, it is too strong for personal honor or Christian principle. Elsewhere, as well as here, its tendency is to give the sanction of law to the entire triple-headed system of vice. Beginning with the dram-shop, it inevitably extends to its allies. Without the dram-shop, the gaming-house and brothel could scarce exist. Strike down the dram-shop system of St. Louis, and its brothel system could not stand a single year.

The disease is universal. Our noblest and best resist for awhile, then stand neutral, then float with the current. It must be resisted, or Christianity as well as Republican government is a failure. New York is but a faint outline of the goal to which this corruption inevitably leads.

Fellow-citizens! Men of Massachusetts! You by the aid of whose brave efforts, under God, slavery was slain, you who never shrunk from war's perils, we appeal to you. We plead humanity's cause and yours. We plead for your children; their lives, their character, their eternal future. We plead for the suffering ones of the drunkard's home. We plead for the honest son of

toil, whose path is beset and whose earnings are filched by the conscienceless rumsellers. Will you not heed this plea, and awake! arouse! and in the name of that God whose banner we again fling to the breeze, and whose presence we invoke to go up with us, as His battle it is we fight to-day? Will you not rally to the call between this and the day of election? Light up the school-houses, fill up the halls, send forth the lecturers, circulate the documents, and by tongue and pen strike one blow on that day,

With a weapon firmer set,
Than sabre or the bayonet,

That will teach those organizations that dare not stand up for the right, for the interests of humanity and the promotion of the greatest good ever tendered to man, a lesson they shall never forget.

Fellow Citizens! Patriots! Christian Philanthropists! If ever a cause demanded devotedness, and sacrifice and energy, that is the one we to-day plead. The interests at stake are the most momentous. Youthful hopes are at stake, female virtue is at stake, domestic happiness is at stake. The honor of religion is at stake. The perpetuity of our Republican institutions is at stake. Up, then, to the call.

Come, freemen, rally once again,
Come, rally in your right;
From mountain side, and hill, and plain,
To strike for Truth and Right;

Fling out the gallant flag once more,
And nail it to the mast;
A meteor light from shore to shore,
To glance upon the blast.

From shop, and field, and warm hearth-side
Come swell the patriot band,
With flag and shout, we'll on with pride
For God and native land!

THE OLD SHIP ZION.

BY REV. MR. HAMILL.

In the mount of God were her timbers hewed, and patriarchs, prophets, and apostles built this glorious ship. Her keel, and other foundation can no man lay than that which is laid, is the grand doctrine of Jesus Christ and Him crucified, into which all other blessed truths of the Bible, being nicely fitted, framed, and compacted by that which every joint supplieth; it grew unto a stately vessel in the Lord. The secret strength of her timbers is hidden from the world, but is revealed to and supports that praying heart which layeth hold on Christ; therefore, the grand old ship is planked in with prayer. She is a three-decker, having spaces for the several classes of passengers described by the spiritual builder John, as little children, young men, and fathers; and is three-masted, rigged as a good ship, whose glorious masts, piercing the very heavens, are the grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Ghost, upon which are spread the sails of heavenly desires, to catch the breath of God, that sweetly drives her to the port of glory. Her helm which controls and keeps this noble ship right on in her course, is obedience. The Word of God is her unerring chart. Watchfulness is her compass. Her quadrant, by which she learns from the heavens her course, is self-examination; and faith is her helmsman. Her state-rooms and berths, are times of refreshing from the presence of the Lord. She is provisioned with the fruit of the Spirit, and her water-casks are filled from the streams which make glad the city of our God. Charity is the law of the ship, and peace and joy attend her feasts. Her company are all robed in spotless white, and conquering palms they bear; and her mariners who are skilled in handling the ship's ropes, are those who labor in word and doctrine. Jesus, the King of kings, is her Captain; and over all floats the banner, all stained with hallowed blood. The plan of this noble vessel was originally given to the patriarchs by the designer of the ark; afterward, that pattern was more fully shown unto Moses in the sacred mount. Then Isaiah, in a vision of the Lord, was taught to build on, and with his fellow seers, prepare the way of the Lord until He should come, unto whom was to be the gathering of the people, what time "the labor of Egypt, the merchandise of Ethiopia, and of the Sabaeans, men of stature, should be brought unto her."

HOW TO SUBDUCE INFIDELITY.

It is to be feared that much misdirected effort is now used against the tide of skepticism. The aim, the efforts are wrong, and give a decisive advantage to our foes.

God has given us methods of self-defense that will never fail,—i. e., Keep the Church in a state of holy zeal and activity, preach the whole Gospel plainly, directly, without apologies, and drive sinners to the wall by appeals to conscience, the cross, and the Judgment.

A departure from this plan is quite apparent in our time, and must prove disastrous. When the Church is true to that plan, and keeps up a revival heat, she is formidable to infidels, and true to her head. When she puts herself on the defensive, her tone and air become apologetical, and the voice of the preacher is lost in the war of polemics, she falls back on human defenses, and is

weak as other men. True to the former way, she has been mightier than all her foes. Venturing on the latter, she "has gone out one way, and fled seven ways." Shall we go on repeating this folly, till the religious state ends where Germany and Holland are?

This course would suit infidels, and the enemies of the cross of Christ. Revivals and evangelists are their special hate. But a polemic is their life and joy. It is a perfect Godsend to any form of error, if a young theologian comes from the divinity school, armed like mail-clad knight, and begins to lay out right and left on their heresies, and wakes up a discussion. Then infidels are jubilant, error flourishes, and ten to one his misdirected zeal builds a heretical church. The same effort in a revival would have made infidels mad, and built up his own Church. Shall our tactics suit our enemies, or discomfit them? This course, as emphasized in our theological schools, never converts skeptics; the other does.

Countless libraries have been written as defenses of Christianity. Lectures, discourses, debates, the ring of lance and battle-axe, have filled the world with commotion these three hundred years, while error flourishes; and we defy the production of one convert who shall confess, "I was a skeptic, but your arguments have convinced me of the truth of Christianity, and led me to embrace it." What champion has yet acknowledged himself vanquished? What debate has ended in the surrender of the foe? What charge of reasoners has returned with prisoners?

Reasoning has its office, but it cannot change the infidel's heart, nor get out of his head the fancies and fallacies which have their root in the depravity of his heart. He is an infidel because he is a sinner, and if you would hold him to that point, he would not have time to be weaving nets for you.

But thousands of skeptics have been converted. The boldest and bravest have submitted to Christ in revivals. We submit to our successful pastors, if the men with whom they allow themselves to be drawn into controversy, are not the last to be converted; while those who are held to this position, you are a sinner, and till you submit your heart to God, you do not, cannot, understand the truth, are most likely to be convinced, and saved.

How many ploughs, axes or razors could you make out of iron or with trip-hammers? Till you get it melted in the furnace, it is so much worthless dust. Melt it, and to what forms of use and beauty it readily comes! Yet here are our theological schools, quarterlies, essayists, and D. D's, hammering away to make Christians out of skeptics without fire. Your ponderous trip-hammers make a deal of dust and noise in the world, and if these are your aim, your labor is successful; but if to get men to love and serve God be your aim, perfectly futile and vain.

WHY WILL YE DIE?—Multitudes of our business men are not religious, and seldom attend church. Yet *The Tribune* says truly, "All the world needs the Word of God. There are days in every man's life when, carrying the hod, or in bank or office, he longs in his secret soul for some strong, new birth to make straight the things that perplex him—some new basis of power and comfort. The man who can speak this word to him must, in some measure at least, have lived his life, and learned his language."

Yes, such longings do exist; and why are they not satisfied? *The Tribune* charges it to the ministry and the churches. The ministers are too professional, and the churches too exclusive. There are some grounds for such complaints, but the chief cause of this irreligion is in the men themselves. They do have longings for a "new basis of power and comfort," but they have other longings, and these control them. They give time, thought, labor, to other subjects, but neglect religion; yet this is the deepest and most important of all. They excuse themselves by the plea that they don't understand, and yet they make no effort to understand. They say that the language of ministers, and Christian people generally, is conventional, obscure, strange. The reason why it seems so to them is that they so seldom hear it. They would be offended if any one should charge them with being mentally dull, obtuse, or weak; yet they confess as much when they plead inability to understand a religion which millions of all grades of intelligence, from the lowest to the highest, have accepted, and by so doing have found rest. Why can they not understand, believe, and find peace as well as others? They can be taught if they desire to learn; the fault is not in the teacher, but in the pupils who will not listen, or give attention. Religion is not to be infused into passive recipients, as milk is fed to a babe, but taught to eager, attentive minds. To receive the true light is worthy of an effort. It imperatively demands it. Those who seek, find; to those who knock, it is opened. These business men perish because they will not seek to know the Lord.—*Baptist Union*.

PASTORS.—To you we look, for upon you much depends. You are "leaders of the flock." Will you at once lead your people to the work? "The heathen are perishing by thousands every day." Will you tell your churches of the wants of the world?

For the Children.

LITTLE BOY BLUE.

Charley's mother, sitting in the cottage door,
Sees the sunshine slanting late along the floor;
Rests a little from her spinning and her song,
Wondering, softly, "Where does Charley stay so long?"

"Bumble-bee, amid the clover, tell me true?
Have you seen a boy who wears a jacket blue?
Boy with curls as yellow as your velvet feet:
Pouting red lips, than your honey spicier-sweet?"

"Field-mouse, in the barley, saw you Charley pass?
Katydid, O, did you spy him from the grass?
Or you, squirrel, swinging on your airy seat,
Hush your chatter, at the patter of his feet?"
Hums the bee the louder, as he nothing heard;
Blue-bird sweet and swallow answer not a word;
Mouse looks up at squirrel, with a knowing tip;
Katydid, beware! lest the secret slip.

Little, tired Charley, in the fragrant hay,
Rozy-red with slumber, dreams the hours away;
Only gran'ther long-legs, watching all alone,
Points, with foot in air, the way the cows are gone!

THE ATTACK.

BY MARIA J. BISHOP.

On the confines of Dalmatia, lived, at the time our story commences, in an old, time-blackened cottage, the widow of a soldier, whose sole wealth consisted of her fair-haired child, the beautiful Hertha Wallenstein.

Arnold Wallenstein had been a brave man, and served his country well in the wars which the ambitious Frederick was ever waging; and when, at fifty, death found him on the battle-field, his piety, and a small, very small pension became the heritage of the gentle pair, who still lived on in the half ruinous cottage, whose mouldering rafters drooped to the little garden, from which Hertha contrived to procure rose-leaves enough to exchange for that luxury, a little tea, where-with to cheer the desponding hours of her mother.

On the evening when our story opens, the early twilight and drifting snowflakes had compelled Hertha to lay aside her needle earlier than usual.

The small table was neatly set forth before a cheerful fire, which glanced on the white forehead of Hertha as she moved with graceful activity about the apartment, while the eye of the widow was occasionally lifted from the Bible which rested on her lap, following, with a glance of love, the light, flitting form.

"I have a strange, dreary feeling to-night, mother dear," she said, "a sadness, almost terror, seems to beset me."

"Thou art lonely, my love," said the widow. "These sombre woods, and wild wastes of snow are little calculated to cheer a heart young as thine."

"Hark, mother, was not that a distant horn?" as she flung the hair from her temple, and paused to listen.

"Thou art listening, dear, for Walter. He will not be here to-night, for see, how the storm gathers. The very kittywakes are flying to shelter, and that betokens rough weather."

At the name of her lover, Hertha's cheek deepened its color, and she turned again to her household duties. In a moment she started.

"Surely, mother, there are strange sounds in the distance. Thine ear is dull, but mine heard something then like a human cry of pain."

They were interrupted by the entrance of a young man. His face was flushed, and his whole manner was excited, while his fine features worked with emotion.

"I come," he said, "to place you in safety," turning to the widow. "Hertha, you must instantly fly, I scarce know whither. The Cossacks have attacked the village, at the foot of the pass, and their ruthless cruelty spares neither sex nor age. We have not one moment to lose. They will be here in half an hour!"

As he spoke, he was busy undoing from its place on the wall, where it had been suspended since the death of its owner, the short carbine which had once made terrible havoc in these same Cossack ranks.

The widow, whose cheek had blanched at his tidings, arose calmly, and laid her hand upon his arm.

"Walter," she said, the sweet voice scarcely broke, "leave that weapon. Our trust must not be in earth-steel. A higher arm than thine must defend us. Stop, my son!" for still the young man pulled at the thongs that bound it.

"Mother," he said, "this is madness. I outsped the chamois to secure your safety, leaving bow and buckler behind. The age of miracles is past! I must have this to defend Hertha, if I must not use it for you."

"Walter," she replied, "I do not quit this cottage; neither shall Hertha. Heaven can protect us here. To fly is but to meet those brutes the sooner."

"Mother, you are wild! Fly, fly to the forest while life may yet be saved," he said.

A wild, piercing shriek of agony, mingled with yells, which sounded like those of wild beasts, came distinctly borne on the breeze.

Hertha sank, almost fainting, by the side of the widow, whose bloodless cheek confessed her fears.

"Not yet, unto martyrdom," she said, as she took the sacred volume.

"You hear!"

The words were groaned out between the closed teeth of Walter, as the terrible cries came appallingly near.

"It is now too late!" and he threw himself on a settle, burying his face in his hands. "My Hertha, my Hertha, how can I yield thy life to yonder wolves?" he groaned.

Louder and louder rose the cries, while the mother and daughter, their arms wound around each other, sat pale as marble statues.

All was silent in the cottage save the occasional murmured prayer of the widow, while the ticking clock marked the minutes, that seemed hours.

"Those cries are becoming distant," and Walter raised his head from the attitude of despair into which he had fallen. "Can it be possible that, slaked with blood, they have left the village?"

"Said I not that Heaven would defend us?" said the matron.

Through the long night they sat, and when, at length, the hour told of daylight, still all was darkness.

Impatient of captivity, Walter opened cautiously the barred door. A wall of snow fenced the humble entrance, which had effectually blotted out the existence of the cottage to those without.

"You were right, mother," he said, "a better defense than the rusty carbine has shielded your head."

It was some hours before he could make his way through the marble drift, and when, at length, he struggled down the path, he was soon met by a detachment of Prussian soldiers, whose uniform of green was fair to him as the wings of angels.

Arrived at the village, whose beauty had long lured the summer traveler, blackened walls, and blood-stained ruins told its terrible fate. The stiffened forms of its late inhabitants lay here and there; the girl clinging in death to the white-haired sire. Not a single house was spared. Even over the frozen brook the trampled snow was mingled with a crimson stain, while the few modest ornaments that decked the dwelling of the pastor, were strewn in mockery among the smoking ruins.

It was long ere Widow Wallenstein could leave her dwelling, now guarded by the imperial troops; and when, at last, she passed in her way to greater security, the home of her youth, she raised her eyes, devoutly saying,

"The Lord is a defense."

A LITTLE BLIND BOY AND HIS BIBLE.—A little blind boy, aged about twelve years, wished to learn to read the Bible with raised letters, prepared for the use of the blind.

In a very short space of time he learned to run his fingers along the page, and to read it with ease. The highest object of his wishes was to possess a complete copy of the Bible for the blind, which consists of several large volumes. His parents were unable to buy one, but a minister obtained one from a benevolent society.

Not long after the little boy received the books his pious mother saw him retire to the room where they were kept, and she stepped softly to the door to see what he would do. And why do you think the dear little boy went alone to his room? His mother saw him kneeling by the side of those precious volumes, and lifting up his hands in prayer to return thanks to God for this blessed gift of his Holy Word.

He then rose from his knees, and taking up one of the volumes in his arms, hugged and kissed it, and then laid it on one side, and proceeded to the next, and so on, till he had, in this simple but pleasing manner, signified his love for each of those blessed volumes, which, through the medium of touch, had spread before his mind the wonders and the glories of God's love to man.

PROFANITY.—Nothing is more easy than to create a laugh by a grotesque association of some frivolity with the grave and solemn words of Holy Scripture. But surely this is profanity of the worst kind. By this book the religious life of men is quickened and sustained. It contains the highest revelations of Himself which God has made to man. It directly addresses the conscience, and the heart and all the noblest faculties of our nature, exalting our idea of duty, consoling us in sorrow, redeeming us from sin and despair, and inspiring us with the hopes of immortal blessedness and glory. Listening to its words, millions have heard the very voice of God. It is associated with the sanctity of many generations of saints. Such a book cannot be a fit material for the manufacture of jests. For my own part, though I do not accept Dr. Johnson's well-known saying, "that a man who would make a pun would pick a pocket," I should be disposed to say that a man who deliberately and consciously used the words of Christ, of Apostles, and of Prophets, for mere purposes of merriment, might have chalked a caricature on the wall of the Holy of Holies, or scrawled a witticism on the sepulchre in Joseph's garden.

MISSIONARY HENS are common, so are missionary pigs, but the *Journal and Messenger* tells a new story concerning missionary beans:—

"He sent half a pint of beans to the missionary meet-

ing, requesting that two friends would plant them for three successive years, and give the entire product to the mission. At the close of the meeting the beans were counted, and numbered 256 in each quarter of a pint. Two individuals took them, and at the end of three years, a most enthusiastic meeting was held to know the result. One brother stated that his beans had yielded two quarters, three pecks, and three pints, which sold for about \$26. The other brother planted his beans 10 inches apart. The first year he had eleven pints; the second year he had nine bushels, one and a half pecks; the third year 34 quarters, 1 comb, 64 bushels, one and a half pecks, which were sold for a little over \$381—both crops realizing above \$407 for the mission. This last brother offered to take another half pint and try again, as he hoped for greater success. Another friend took a large potato to plant upon the same terms."

ENIGMA, NO 18.

I am composed of 40 letters.

My 4, 12, 20, 38, 29, 2, 17, is a book in the Old Testament.

My 37, 15, 12, 22, 6, 30, 20, is a country in Asia.

My 13, 5, 30, 29, 18, 31, is a girl's name.

My 3, 24, 32, 35, 7, is a color.

My 12, 14, 19, 2, 38, is an article of food.

My 33, 6, 31, 34, is a bird.

My 9, 28, 11, 40, 2, 21, is a boy's name.

My 10, 25, 2, 38, is a reptile.

My 23, 1, 8, 24, 15, 33, 20, is one of the Southern States.

My 16, 28, 20, 36, 14, is an article of furniture.

My 33, 39, 1, 23, is a wild animal.

My 35, 29, 34, 38, 17, 2, 26, is a county of Connecticut.

My 27, 28, 20, 40, 31, 21, is a river in Connecticut.

My whole is found in Proverbs.

M. B. P.

ANSWER TO ENIGMA 17.

Honesty is the best policy.

If Moses was the son of Pharaoh's daughter, then he was the daughter of Pharaoh's son.

Will our young reader's explain how this could be?

THE BEAUTY OF HOLINESS.

We know a lady, now sixty years of age, who has been a Methodist forty-seven years. She was of poor parents, her father being a drunkard, but her mother was an angel in woman's form. The daughter imbibed her mother's spirit, and sought and found Jesus when she was thirteen years old. She lived at the foot of the cross, and the candle of the Lord shone brightly upon her. Never did I see just such a mother and daughter. Their united, fervent prayers for the husband and father, together with their love and meekness toward him, won him over to Christ. A young gentleman of great wealth and high parentage, who though he could have married any lady in the land, became charmed with her meekness and loving deportment towards her parents and all others, her industry and simplicity of manner, and married her. Did her elevation steal away her religion? No; she carried it into her new home, and she won all of his father's family over to Christ except the old gentleman, who was a Universalist. She has never been known to show signs of anger towards her husband and children—eleven in number. They are all converted and living a life of holiness. They rise up and call her blessed; and her husband has told me, that if he had never read the Bible, his godly and kind wife would have won him over to Jesus. She has walked with God forty-seven years. Holiness is her theme. She is ripe for glory, and will soon present her many sheaves to Jesus; for her labors of love have been crowned with eminent success in winning souls to Christ. Let this good woman's example be the pattern for all our lady readers to follow.

THE CALM DEPTHS.—Shallow waters are easily muddied. After a night of storm, the waters of the bay along the beach, stirred by the winds, are foul and black with the mire and dirt. But look beyond, out into the deep water how blue and clear it is! The white caps on the surface show the violence of the wind, but the water is too deep for the storms that sweep its surface to stir up the earth at the bottom.

So in Christian experience. A shallow experience is easily disturbed; the merest trifles becloud and darken the soul whose piety is superficial; while the most furious storm of life fails to darken or perturb the soul which has attained a deep experience of the things of God. The agitation may produce a sparkle on the surface, but in the calm depths of such a spirit reigns eternal tranquillity, the peace of God that passeth all understanding. — *Newport Journal*.

"I meant to have told you of that hole," said a gentleman to a friend, who was walking with him in his garden, and stumbled into a pit full of water. "No matter," said the friend, blowing the mud and water out of his mouth, "I've found it."

"It is all nonsense about not being able to work without ale, and gin, and cider, and fermented liquors. Do lions and cart-horses drink ale? It is mere habit. If you have good nourishing food, you can do very well without ale. Besides, you cannot afford it; every penny you spend at the ale-house comes out of the stomachs of the poor children, and strips off the clothes of the wife." — *Sydney Smith*.

Men may lose their health without losing their senses, and be intemperate every day without being drunk once, perhaps, in the course of their lives. — *Sir W. Temple*.

Those people whom we do know flatter our pride less than those whom we pretend to know.

NEW ENGLAND EDUCATION SOCIETY.

As Secretary and Treasurer of this Society, I wish to say to its friends in New England and elsewhere, that it needs immediate help. By its existence and operations for fifteen years, the Church recognizes it as an important auxiliary. Growing out of the demand for the more extended educational preparation of its ministry, the Church has shown its willingness to assume corresponding obligations to aid struggling candidates.

The Church enlarges the facilities of education by more liberal endowments and salaries. It contributes some amount each year to the funds of this Society. Its wealthy members patronize some of these needy students. The Church knows that the increasing number of godly young men preparing for the ministry, constitutes a rich heritage which it should sedulously cherish. They are praying, and eagerly longing to bear the standard of the cross to regions beyond. They are looking to heaven and to the Church for approval and assistance. It is from the humbler walks of life that the heralds of salvation are usually drawn. Now, as in Apostolic days, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called," or chosen for the work; "but God hath chosen the things which are not, to bring to naught things that are." The Church may, therefore, always expect to have objects enough in this direction to call forth its gratitude, its prayers, its energies, its liberality.

Is our Church in New England responding as it ought, to this summons of duty and hope? How stands the case to-day? Let us see: For several years this Society has called for \$6,000 yearly. What has it received? Last year, a little over \$2,000, in collections from different churches, beside donations of between two and three hundred dollars. The collections by Conferences were as follows: New England Conference, \$915.89; Providence Conference, \$442.03; New Hampshire Conference, \$377.64; Vermont Conference, \$149.54; Maine Conference, \$71.24; East Maine Conference, \$121.09.

Last year, as before that, the contributions were not sufficient to meet existing claims of beneficiaries, while money was drawn upon from the ensuing year, and new applications had to be refused. There are now thirty beneficiaries, requiring, quarterly, \$705 in sums according to the rules of the Society. Of course, to supply these quarterly payments requires an income of nearly \$3,000, to say nothing of new applications, which are actually prospective. The Society has exhausted its second quarter of this Conference year, and its funds are utterly exhausted. What provision will the Church make for the two quarters to come?

Out of 787 appointments in the several New England Conferences, 381 contributed last year less than half of the whole number, as appears by the following table, compiled from the Conference Minutes:—

Conference.	Stations.	Contributed.
Providence,	161	96
New England,	187	95
New Hampshire,	57	37
Maine,	113	18
East Maine,	92	44
Vermont,	117	50

I will institute no comparison between the Conferences, because it could not safely be done without accurate knowledge of internal opinions, feelings and measures in reference to this cause. We are grateful to brethren, friends and churches, for their cordial and effective sympathy thus far. But cannot all do more? And cannot all the churches do something? The 406 churches which made no collection at all for this Society last year, would materially aid the treasury by contributing \$5 each. Again, cannot generous givers be found, whether male or female, as in the past, who will feel it a privilege to give to this treasury? Are not some former beneficiaries now in a condition to respond to this call in behalf of a Society which has aided them so efficiently to their present position? One such, who has for each of two years given \$50, and who for several previous years gave \$25 a year, writes me, "I give no money more cheerfully to any other cause."

Brethren and sisters, friends of Christ and his Church, I felt convinced that you ought to know the condition and wants of this Society. Will you respond with money immediately? Shall we have funds wherewith to pay our beneficiaries next December? Please forward your donations at once to J. P. Magee, 38 Bromfield Street, Boston, or to myself, at this place.

EDWARD OTHEMAN, Secretary and Treasurer.
CHELSEA, Mass., Oct. 9, 1871.

FURTHER LIGHT.

In cheerful compliance with a request from Dr. Wise, I desire to state in these columns the result of a correspondence with the editors of our Church organ in Germany, respecting the document published by them as an official address from D. W.; "To the Members of the Annual Conference of Germany and Switzerland."

It appears, then, that the original English communication was superscribed at the top of the page, "For the . . .," the name of the paper, *Der Evangelist*, not being inserted. Then after the dating came the proper title of the article, "The Methodist Episcopal Church of the German Empire." Then followed the conventional "Mr. Editor," and the body of the article.

Misled by the initial words, "For the," the editors of the *Evangelist* supposed it to be intended as an address. Bro. Weiss, the junior editor, writes: "Both Bro. Jacoby and myself saw in the letter nothing else when it came, than an address to 'the Methodist Episcopal Church of the German Empire.'" In translating, it was deemed necessary to substitute for the supposed English superscription the words, "To the Members of the Annual Conference of Germany and Switzerland." Three reasons are given for the change, and justice to our German brethren requires their statement here. First, there existed no such body as "the Methodist Episcopal Church of the German Empire." Secondly, the German Empire itself was "as yet a span-new affair, just knocked together in France" (*ein funkelneues, eben erst in Frankreich geschmiedetes Ding*). Thirdly, the English superscription, consistently with the writer's principles, indeed, but in the judgment of the German editors, improperly ignored that large part of the Conference whose fields of labor were in Switzerland. Every member of the Conference being equally interested in the contents of the supposed address, it was thought not right to publish it under a heading which limited it to a part.

This, then, is the reason the article was published as a formal address to the Conference. So firm was the belief of the German editors that it was intended for an address, and not as an ordinary communication to the paper, that even after their attention had been called to the matter by the discussion on this side of the water, Bro. Weiss publicly stated in the *Wachterstimmen* (p. 117, foot-note), that the original English superscription was "To the Methodist Episcopal Church of the German Empire," inserting the English words. Only after further inquiries from America reached them, was the mistake, and the reason of it discovered. I notice that in the last number of *Der Evangelist* the error of so long standing is at last corrected.

These facts relieve the document of a measure of its first "remarkableness," and it affords me pleasure to give the author the benefit of this correction. It is a document that the Church reconsider his article, not as an official address to our foreign German Conference, but as a communication to the organ of our Church in that mission.

W. F. WARREN.

Our Book Table.

POETRY.

KING ARTHUR, by Lord Lytton (Harpers), is a new attempt to take the life of Arthur, most popular of British heroes, who will allure all future, as he has all past generations, to study and to reproduce him. This poem, twelve books long, in verses of six lines, tells how Arthur, a Cymrian, or Welsh youth, lapped in pleasure, careless of duty or fame, was roused by a vision which declared the days of his kingdom numbered. He goes to Merlin, the soothsayer, who orders him on three enterprises to get an enchanted shield, sword, and child-guide. These adventures, mingled with wars with the Saxon invaders, make up the poem. It is fuller of modern thought, even, than Tennyson's Idylls, though less rhythmical and rare. It deals but little in love, and much in adventure. It brings the heathen and Christian into bloody strife, and mingles the two religions in their many contesting fields. He discusses nature, life, death, science, religion, the North Pole, labor, about every modern topic of debate. He describes the line of British Kings from Henry VII., who, he claims, was the first blood successor of Arthur after the conquest, until our own time. Thus he paints Spencer and Shakespeare, the only two not of Arthur's race whom he introduces:—

"With her, at either hand, two starry forms
Glide—than herself more royal—and the glow
Of their own lustre, each pale phantom warms
Into the lovely life the angels know;
And as they pass each fairy leaves its cell,
And Gloriana calls on Ariel."

"Yet she, unconscious as the crowned queen
Of orbs whose brightness makes her image bright,
Haught and imperious, thro' the borrowed sheen,
Claims to herself the sovereignty of light;
And is herself so stately to survey
That orbs which lend, but seem to steal, the ray."

He exults in the Northern winter:—

"Winter and Labor and Necessity,
Behold the three that make us what we are;
The eternal pilots of a shoreless sea,
The ever-conquering armies of the Far;
By these we scheme, invent, ascend, aspire,
And, pardoned Titans, steal from heaven the fire!"

The upshot of the story is the conversion of the heathen Welch, and the marriage of their King Arthur to the Christian Saxon Guinevere, whom he paints as pure and beautiful as Tennyson the contrary.
Many are the sad musings of a writer grown old himself, a Merlin:—

"From the brief Here to the eternal There,
We can but see the swift flash of the goal;

Less than the space between two waves of air,
The void between existence and a soul."

Thus he distinguishes between man and his lower kindred:—

"Nature saith not unto the lion, 'Pray,'
Nor to the lamb 'Look upward!'—in the soul
Of Man the Supernatural lodged, reveals
The God whom Nature—Matter's Fate—conceals."

"And every work in which his sovran art,
Bows will-less Nature to subserve his will,
And every instinct which compels his heart
To yearnings Nature never can fulfill,
Attest the future which to man is given,
As earth's sole creatures that conceive a heaven."

The story is powerfully and rapidly told, and will prove to many a readable poem. While the flash of genius does not leap from it, the steady fullness of talent possesses it; a learning, thought, command of words, strength, practical common sense, all the Bulwerian traits, are here concentrated. It takes Arthur and his age from the realm of dreams to which Tennyson consigned him, and makes this "Round Table" as palpable as the modern rings about which the papers are so profuse to-day. This hard, horse sense, gives it a character and quality of its own, and makes it, like Wales, solid and enduring rock.

Two compact volumes TENNYSON'S (Osgood & Co.), and BURNS (Lee & Shepard), give the whole of two of the greatest of British poets, in the sense of poetic genius. The former contains several hitherto unacknowledged poems. This is quaint and fanciful:—

"THE TEARS OF HEAVEN."

"Heaven weeps above the earth all night till morn,
In darkness weeps, as all ashamed to weep,
Because the earth hath made her state forlorn
With self-wrought evil of unnumbered years,
And doth the fruit of her dishonor reap,
And all the day heaven gathers back her tears
Into her own blue eyes, so clear and deep,
And showering down the glow of lightsome day,
Smiles on the earth's worn brow to win her, if she may."

Buy both these books, if you have eyes for to see such small print, and a small amount of money in your purse. They are pretty, petite, and cheap.

MISCELLANEOUS.

HOW TO DO IT, by E. E. Hale, (Osgood & Co.), every boy and girl should read and study. It ought to be a text book. It just puts things perfectly, so far as it attempts putting things. It tells the boys and girls how to read, write, study, travel, and behave. It is short and full of meat. If every youth carefully practiced it, he would be far wiser in his generation than his Fathers were in theirs. Get How to Do It the next time you go to the bookstore for the children and yourself.

THE FEDERAL GOVERNMENT, by R. H. Gillett, (Woolworth, Ainsworth & Co.), discusses at length on our Constitution and Government. It is a valuable help to schools where this study is taught to all students of our constitutional history, to all who are or wish to be politicians.

A SHORT HISTORY OF GREAT BRITAIN, by Thomas Hughes, (Osgood & Co.), retells this story just a thousand years old, with excellent spirit. It is full of faith in England and in men, because full of faith in Christ. It will be far better for Sunday-school libraries, than much that enters them.

THE NORMAL ELEMENTARY ALGEBRA, by Edward Brooks, A. M., Philadelphia: Sower, Potts & Co. professes to be the latest improvement in teaching this abstruse science. It is as good as any we know of.

A MANUAL OF GERMAN CONVERSATION. Comfort, Harper. This book is intended for the use of student in Colleges, Academies, and High Schools. It is a very carefully prepared work, and very complete.

PAMPHLETS.

The Duration and Nature of Future Punishment, by Henry Constable (New Haven: C. C. Chatfield & Co.), is a pamphlet designed to prove the annihilation of the wicked. It rehearses the usual texts in that direction, omits to rehearse counter texts, and is, like most such essays, based on an attempt to see a way out of the darkness of sin, ignorance, suffering, and death, without the true light shining in the dark place. It settles nothing, and can settle nothing. The great fact still remains, "It is appointed unto all men once to die." But what after death for man remains, is only known to the God who made and who unmake men. Better believe in the Lord Jesus Christ, and cease to fear or discuss the fate of the prisoners of the universe.

The World we Live in. A poem, by H. B. Wardwell, in pamphlet form of 25 pages. Printed by Samuel Smith & Son, Hammond Street, Bangor, Me. For sale by the publishers. Price, 25 cents. This poem has many bright and rare thoughts, that will give it numerous admirers.

New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY
The Union Prayer-book, Scribner's Monthly, Shakespeare's Tempest, Rolfe, A Christmas in West Indies, Kingsley, Blackwood, Anne Furness, The Radical, Zanita, Yelverton, Little Jackey, The Church Idea, Emerson's Singing-school, Heaven Freeman, Washerwoman's Daughter, Village School Choir, Bird-fancier's Companion, English Composition, Parker, The Two Marriages, Our Mutual Friend, The Diamond on the Hearth, James, Naturalists' Voyage, Darwin, North American Review, Children's Sunday Album, Upward and Onward, Optic, Burns's Poems, Children's Album, Merry's Museum, In the World, Darling, Battles at Home, Historical Americans, Parker, The Life that Now Is, Collier, Merry's Midsummer Volumes, Overland.	A. S. Barnes, Scribner, Harpers, Hurd & Houghton, Dutton, Skelly & Co., Reiche & Bro., R. S. Davis & Co., Appleton, Appleton & Co., Osgood & Co., Lee & Shepard, H. B. Fuller, Sheldon & Co.,	A. Williams, J. P. Magee, Lee & Shepard,

BROWNING'S MEMORIAL TO HIS WIFE.*

"Balaustion's Adventure" is one of those odd names under which Browning loves to hide his rich nature. It is really a memorial of his wife. Some allies of the Athenians in the Cretan wars are driven, by stress of weather, into Syracuse, after that city had driven out its enemies. The citizens, enraged at the Athenians, are about to destroy the boat's company, when a girl among them saved their lives by telling Euripedes' drama of the death of Alcestes, as a substitute for her husband, Admetus, and her redemption from Hades by Hercules. They are warm lovers of Euripedes, and hear her gladly. This girl is called Balaustion, or Laurel-crowned, and her recitation saves her company from death and captivity. This recitation is the poem itself, which, though a sort of translation, is largely an original poem, and is clearly a tribute to his own wife, whose words are its motto, and to whom he thus refers:—

"But if I, too, should try to speak at times,
Leading your love to where my love perchance
Climbed earlier, found a nest before you knew,
Why, bear with the poor climber for love's sake."

Thus richly he describes the play of his verse about his subject:—

"Look at Baccheion's beauty opposite.
The temple with the pillar at the porch!
See you not something beside masonry?
What if my words wind in and out the stone
As yonder ivy, the gods' parasite?
Though they leap all the way the pillar leads,
Festoon about the marble, foot to frieze,
And serpentinaing enrich the roof,
Toy with some few bees and a bird or two,—
What then? The column holds the cornice up."

The story is very plaintive. Alkestes is introduced as dying, her husband bewailing her lot, but fearing to take the place that belongs to him, and save her life. Their discourse on faithfulness, and her dying farewells are piteous to read. She fades out of breath, and that experience of this life is hers:—

"He only now began to taste the truth,
The thing done lay revealed, which undone thing
Reversed for fact by fancy, at the best,
Never can equal."

While bearing her forth to burial, Hercules arrives,—

"Heraclides, who held his life
Out on his hand, for any man to take."

He sees the funeral, is misled to believe it a stranger, faints as his host conducts the burial, as he solemnly says:—

"While still'st one's heart, in time and tune,
Paced after that symmetric step of Death."

Hearing whose is the funeral, he laments his untimely festivities, and arises to go forth and wrestle with death for the recovery of the noble wife. He exclaims:—

"I will go lie in wait for Death, black-stoled
King of the corpses, I shall find him, sure,
Drinking beside the tomb of the sacrifice.
And if I lie in ambush, and leap
Out of my lair, and seize—enclave him
Till one hand join the other round about—
Their lives not who shall pull him out from me,
Rib-mauled, before he let the woman go."

He is thus revealed as the Helper, and the poet finely puts the sacred words of the Helper divine:—

"I think this is the authentic sign and seal
Of godship, that it ever waxes glad,
And more glad, until gladness blossoms, bursts
Into a rage to suffer for mankind,
And recommence at sorrow; drops like seed
After the blossom, ultimate of all.
Say, does the seed scorn earth, and seek the sun?
Surely it has no other end and aim
Than to drop, once more to die in the ground,
Taste cold and darkness and oblivion there,
And thence rise, tree-like grow through pain to joy,
More joy and most joy—do man good again."

Sad is the grief of the home-returning husband. How often does the broken heart thus bleed, as it comes back from the open grave to the desolate house:—

"And no Alkestes any more again.
Why the whole woe, billow-like, broke on him.
O hateful envy, hateful countenance,
O, the widowed halls, he moaned, what was to be?
Go there? Stay here? Speak, not speak? All was now
Mad and impossible alike; one way
And only one was sane and safe—to die.
Now he was made aware how dear is death,
How lovable the dead are, how the heart
Years in us to go hide where they repose,
When we find sunbeams do no good to see,
Nor earth rests rightly where our footsteps fall.
His wife had been to him the very pledge
She should be seen, earth-earth; the pledge was robbed,
Fact-broken, and the world was left no world."

How true, also, this reply to the fond and foolish attempt to console such memories:—

"They tried what they call comfort, 'touched the quick
Of the ulceration in his soul,' he said,
With memories, 'once thy joy was thus, and thus.'"

*BALAUSTION'S ADVENTURE, by Robert Browning. Osgood & Co.

True comfort were to let him fling himself
Into the hollow grave of the tomb, and so
Let him lie dead along with all he loved."

He defends his noble wife with—

"Word slow pursuing word in monotone,"
and strengthens his soul by ennobling her.

At last Hercules returned with her, veiled, and committed to Admetus' care. He refuses to receive the strange lady. She is at last disclosed, but not as she was before:—

—"With such fixed eyes
And such slow smile Alcestes' silent self."

Her complete restoration is not told, and one is left to feel that it were better that the dead rise not, much as the heart longs for them; but that we go to them, and not they return to us. It is a sad strain, and shows how vastly Christ triumphs over Hercules; the faith of the Christian over that of the heathen. Its sadness is relieved by strength, and this funeral song ends in jubilant notes of praise and bliss. Whoever reads Browning will read this best copy of a Greek tragedy in English literature.

ALL TALK AND NO DO.

Our Unitarian friends are noted for talking great things—that they are going to do. They are still at it. *The Christian Register* has lately had a series of articles upon "The Unitarian Future," full of great talk, great plans, etc., which are in such striking contrast with anything that they have ever accomplished, that they seem ludicrous.

The prominent point which is over and over presented in the articles, is "to increase the number of their churches ten per cent. annually," in the United States. "Ten per cent annually!" Let us see. In 1830, the Unitarian schism in the New England churches was nearly complete; and, at that time, they numbered about 200 churches. The number did not vary ten from 200.

If Unitarianism had increased the number of its churches ten per cent. annually, during the last forty years, it would now have 10,454 churches. The average annual increase, for the whole time, would have been 256 churches. But instead of that, there are now only 328 Unitarian Churches in the United States, being an average annual increase of three churches. The per centage of annual gain, therefore, is too small to be appreciable.

It may be a criminal curiosity, and possibly may be regarded as also impertinent, but really we cannot help inquiring how it is that this denomination is suddenly to leap from the infinitesimal so far towards the infinite. Whence has it so suddenly derived so wonderful an impulse?

"Upon what meat doth this our Caesar feed?" Has this new and wonderful impulse been imparted by Free Religion, now that, according to Rev. James W. Thompson, in the *Religious Monthly*, last year, one third of all the Unitarian pastors are "either Free Religionists, or give to the Free Religion movements the benefit of their good will?" Has this new impulse come from the new conditions under which Unitarian churches can now be organized in the West, with covenants, according to Rev. Mr. Mayo, "in which the word God does not appear," and in which, according to another Unitarian, a young graduate of Harvard Divinity School, who "does not believe in much of anything, in God, or in immortality, or in Christianity," "may possibly do good?" Or, can Unitarianism now organize churches on the broad foundation laid down by one of the distinguished Professors in Cambridge Divinity School, Rev. James Freeman Clarke, D. D., in his steps of belief, that "a man may be an Atheist, and yet be a Christian?" Or has Unitarianism gained strength out of her decay in Boston, where she has less churches than she had twenty-five years ago, and where, according to Rev. Mr. Hepworth, "she has not a tithe of the pulpit power or general influence she had twenty years ago," and where, in the language of another "trusted" friend of the denomination, "Unitarianism will have to be planted all over again before long?"

But now that Unitarianism is really disintegrating and falling in pieces, according to *The Register*, she is to put forth stupendous efforts.

We are reminded of the Oriental fable of the remarkable bird, which, after it has lived its wonted time, builds its funeral pile, flaps his wings with a velocity which sets it on fire, and consumes itself. Especially since that bird boasts that it can revive from its ashes, a bird from every grain of dust. But did it?

EFFECTUAL PRAYER.

One of the reasons why so many prayers are not answered is, because an answer is not expected from the proper source. Many of the prayers offered might be answered by the petitioner, in an important sense; and

they never will be answered until he takes the preliminary steps—till he prepares "the way of the Lord"—till he unbinds the miracle-making hands of the blessed Redeemer. The alarmed sinner must first confess, then forsake his sins, then believe he receives; and then mercy is exercised, pardon is extended, adoption and sanctification is declared. Do you pray for a revival in your own heart, in the Church, in the community? Then commence answering your own prayers. I assume you are a member of the Church, a professor of religion, but a backslider in heart. In the sight of men you are a fair representative of religion; but God knows what you feel, namely, that your foundation is sandy and slippery. What is the remedy? "How shall I regain that which I have lost," is a secret cry of the soul. Once as a Church we were joyous in song, jubilant in expression, and successful in laboring for sinners; but alas, how changed! Hearts sad, Church dull, community indifferent. O, what shall be done? Answer your own prayers. Do as others have done, that have found favor with God.

Said one of olden time, There is a mighty famine in this land, and I am perishing with hunger. I have a father's house yonder, where the servants, even, have bread enough and to spare. But I have wronged the dear old man; yea, I have committed a double wrong. Heaven has been insulted, liberty abused, and the God that gave me being has witnessed the whole affair. But my mind is made up. I will go to Him, I will say, I have sinned. I am unworthy. I want mercy. I don't plead love, nor justice, nor ask for luxurious blessings, but let me have enough to keep me from starving to death, and let me be honorably buried. I have had enough of aristocratic idleness. I long for employment that brings satisfaction,—that is God-approved. O how quick that prayer was answered! What joy in that heart!

Said a man in one of the small towns in this State, at a Tuesday afternoon prayer-meeting, "I have left my work of digging potatoes, and have walked five miles to get to this prayer-meeting, to ask you to pray for me. I have been a professor of religion, and used to pray in my family, but there is no praying there now. My wife, and children, and hired man and myself are on the road to hell. I was here last night, and Sunday, and felt I ought to have gone forward for prayers. Now I want you to pray for me and them; and I will not ask you to do that which I will not do for myself. Let us pray."

He arose from his knees a happy man, and in a few days after that his wife, children, and hired man were with him in the meeting rejoicing that their prayers had been answered. A man went blind to the Pool of Siloam, but returned seeing. Answer your own prayers. "Work out your own salvation."

We are a little amused at an elaborate editorial in *The Tripod*, the lively journal of the Northwestern University on a note in our Illinois Items making a little sport of the commencement orations. It seems to think the comments were intended for the Western collegiate market exclusively, and were made from this end of the line, and so it "characterizes them as absolutely unfair, and unworthy the pen of the able editor," etc. The editor, not sufficiently "able" to write local items about Illinois from the Boston *Tripod*, it must hunt for its game nearer home. Suppose it shoots at Chicago. It can make a dead shot across that ten miles of graveyard which connects its locality with the fruitful grave-filler beyond. And after the red slayer thinks he slays, it may be well to look at the critique again. So doing, it will find American colleges as a whole are referred to, and not the Western, which are undoubtedly as good as any, only the skin is not quite as much rhinocerotized there as in the East. It should not have put on the coat so quickly. *The Tripod* is a goodly sheet, but will grow wiser, if not goodlier, as it grows older.

The Occident, Presbyterian organ of San Francisco, speaks thus kindly of a sister Church. It is as kindly reciprocated:—

"When the Methodist Church commenced its career, it signalized its advent by a zeal quite unknown at the time to the older churches. That accounts for its extraordinary progress and success. Other churches are now freely baptized with the same spirit 'of power, of love, and of a sound mind,' and their progress is proportionately great. May they all increase a thousand fold in numbers, purity of faith, and consecration to Christ!"

The *College Argus* tells how Syracuse University was born:—

"About seven years ago a Missionary came from the Pacific coast with children to educate. He felt himself providentially 'called' to the work of educational enlargements. He prospected the State, and concluded that the Methodists ought to have a college in the cen-

tral part thereof. Jan. 18, 1866, he was in Rochester. That evening occurred the college debate in the stage-coach between Prof. C. W. Bennett, '52, and Prof. C. Arnold, of Willamette University, Oregon, the latter presenting the claims of a grand college for Central New York, and the former opposing the idea of a multiplication of colleges. Finally, Prof. A. exclaimed, 'move Genesee college over to Syracuse, and we will join you, and make it the one Methodist College for the State,' and thus was the idea born. February 1st, Prof. A. set out to enlist the sympathy of the prominent members of the Church."

The first number of "American Homes," an illustrated magazine, has come to hand. It is a neat, attractive, and original serial, which will become popular, especially at the low price of one dollar per annum. The publishers are Chas. H. Taylor & Co., 51 Water Street, Boston. We wish Mr. Taylor every success in his undertaking. He is a good Methodist, and will, no doubt, make his magazine a power for good.

The articles without name on our second and third pages should be credited to Rev. James Mudge and Rev. A. J. Church. Rev. Mr. Mudge gives the right key-note to the experience now so often urged and found. Rev. Mr. Church tells how to conquer the skeptic to Christ. Rev. Mr. Manning gives sound reasons for the Indian hate of Protestant America. Our editorials are, several of them, by equally good pens.

Dr. Butler's work on India is gone to press, and will be out in season for the holidays. It is a superb volume, with many plates and engravings, and will undoubtedly be the standard work on that theme.

We hope our seminaries and colleges will invite Dr. Wentworth to repeat the lectures on China, which he gave the Theological Seminary. They will prove instructive and entertaining.

The Chicago fire covered twenty-five hundred acres, almost exactly six times that of the London fire.

The Wabash Avenue Methodist Church seems to have been the turning point of the fire in Chicago. The Chestnut Street Church was the saving point in Portland. The Methodist churches seem to be useful to stop, as well as to start fires, the last sort being of the kind that blesses while it burns.

Twenty-nine hundred grog-shops were burned up in Chicago. Probably more of them are already rebuilt than of all other buildings put together. Did not Chicago deserve to burn, at least in spots? The devil is a busy creature. Fire doesn't frighten him.

The horrors of the Chicago disaster increase with every intelligence. It is said 72,000 persons are camped on Lincoln Park. Think of such a multitude in tents, on these October days, and hasten to send means for their relief.

Attention is called to the advertisement of Dr. Newman's lecture in the Boston Lecture Course, on the 23d inst.

In our notice of "Romanism as It Is," last week, 150 pages, should read 750.

TAKE NOTICE.—The Lynn District Sabbath-school Convention will take place in Harvard Street Church, Cambridgeport, on the 25th, not 26th.

Our missionaries are leaving for India. Rev. J. R. Gill and wife left New York last week Wednesday, and Revs. C. W. Judd and wife, E. Cunningham and wife, J. W. Gladdon and Miss McMillan left on Tuesday last, via Liverpool.

PERSONAL.

Rev. Robert Hazelton, of Queenstown, is in this city and vicinity, raising money for his church. It is an important location, the first usually touched by Americans on the other shore, and where many of them spend their first Sabbath in Europe, and some their last. The church is needy, and unable to build the structure they need. He wants \$10,000. If every one who is interested in our work in Ireland will help, this amount can be easily raised. He spent Sunday the 8th in Providence, with good success. We hope he will go back with all he wants in his pocket.

Rev. Dr. Edward Bannister died at Marysville, Cal., Sept. 27. He was a graduate of Middletown, and teacher at Cazenovia. He went to that coast at the beginning, twenty-one years ago, with Rev. Messrs. Briggs and Simonds. He was connected with a classical school in San José, and a college at Santa Clara, and a seminary at Oakland. He was afterwards Presiding Elder, and had just been appointed to Marysville,

when he died of Bright's disease of the kidneys, after a week's illness. He was a good and useful man, and will be a large loss to his section of the Church.

Rev. C. T. Johnson, pastor of Central Methodist Episcopal Church, Springfield, has been forced through ill health to resign his charge. He has preached but five times since Conference. He intends spending the winter with his father, at Nahant, in the hope that rest may restore his voice and strength. God has blessed his labors in Springfield. Seventy-seven have been added to the membership, and there is now a good revival feeling in the Church.

Rev. M. M. Parkhurst telegraphs, "Church and parsonage, and every family burned out. Send funds for lumber." Several other German and Scandinavian churches are in like homelessness. We have a thousand churches in New England. Only a few of them will have taken collections. Will not all our pastors bring this subject before their churches next Sabbath, and send the amount collected to J. P. Magee, who will forward it to responsible parties in Chicago? Don't fail, brethren, to take this collection.

LOCAL PREACHERS' CONVENTION.—In connection with the Convention to take place in Indianapolis, the 21st, Rev. W. J. P. Ingraham writes:—

"I would most respectfully urge upon the brethren, where they have no associations, to proceed at once to organize, as they cannot accomplish as much for their Master separately as when united in associations. In the month of August last its Plan work was 107 appointments, besides sacrament, etc. Applications from the different denominations, to its Plan Committee for supplies for their Churches, 115 besides sacrament, and other services, making in all 222 sermons, etc., which shows how much more may be accomplished by associations or organizations than by separate individuals. There are other advantages, one of which is the training of young men for the itinerant, as well as the local work of the Church. From the Local Preachers' Association of Philadelphia have gone forth some of the greatest men of our Church, such as Drs. John McClintock, Abel Stevens, and hosts of others, and yearly this Association supplies the itinerant ranks with some of its best men. An arrangement has been made with the Pennsylvania Railroad Co. for a liberal reduction in the fare to the Convention. Excursion tickets to Indianapolis may be had at 77 Washington Street, Boston."

The Methodist Church.

MASSACHUSETTS.

GROVE MEETING IN NORTH DANA.—The grove meeting in North Dana was a decided success. Though the weather was cold, and the prospect not very inviting, the attendance was fair, and the spirit of the meeting excellent. Bros. Peterson, Woodbury, McCurdy, and others were present, together with the pastors of the four charges, with a few members from each Church. There were five conversions, one reclaimed, besides a quickening of the whole Church, and a deep spirit of conviction pervading the entire community. We expect to see many more embracing the truth as it is in Jesus, as a result of the meeting.

OAKDALE.—An interesting, and perhaps unusual incident occurred with us on the 7th inst. Among the twenty-two who received baptism at our altar, was a mother, her daughter, and granddaughter, of 14 years.

CONNECTICUT.

NORWICH.—An excellent spirit of Christian unity is increasingly prevalent among our churches in the city. It is carefully and prayerfully fostered by the monthly "Family Gatherings" or love-feasts, held with the churches in rotation, which are seasons of deep interest and gracious refreshing, the pastor's work in perfect harmony. Lately, souls have been seeking Jesus at the altars of the East Main Street, Sachem Street, and Central churches. The membership are in some cases greatly thinned "for the living God," and are becoming less afraid of purity of heart "as a specialty."

STAFFORD SPRINGS, Ct.—Rev. W. V. Morrison writes:—"God is blessing our Church here; within the past few weeks about twenty have professed conversion at her altars, and believers are much quickened."

PROVIDENCE ITEMS.

A MINISTERIAL GATHERING

Was recently held at the hospital home of that genial and lively D. D., Rev. S. C. Brown, of Warren. The Doctor and his accomplished lady have the happy faculty of making their guests feel perfectly at home. A clean conscience and the free assurance of faith are favorable to a good appetite; and the brethren present were evidently in a comfortable state of grace. The pleasure and mirthfulness of the occasion were enhanced by a little poem, contributed by the Rev. V. A. Capen, of Nashua, N. H., who was with us when we visited Dr. Brown last year, but at this time was unable to be present.

ODDS AND ENDS.

Our Conference has been invited to hold its next session at Chestnut Street Church, and the invitation has been accepted by the Committee on location. The old mother will give a warm welcome to all who seek her fostering next March.

The Power Street Society is erecting a new and commodious parsonage on a very fine lot.

The churches at Pawtucket are prospering finely under the energetic leadership of Bros. Gracey and Hall. The Embury and Thompson churches, of which Bro. Hall is pastor, are setting other and older churches a good example of financial management. In one of these societies the bills are paid promptly every week; in the other every month.

NEW HAMPSHIRE.

GARDEN STREET, LAWRENCE.—Prosperity still attends this Church. October first was a joyous day, eight being baptized, ten taken into the Church, over one hundred and seventy partaking of the Lord's Supper; and in the evening fifteen were at the altar for prayers. With this Church, the present is not all a blank; it is joy unspeakable, and full of glory; a well of water springing up. A rich toned organ, valued at \$2,500, has been bought and paid for, and is now in its proper place in the Church.

MAINE.

The Church at North Gorham, Me., which was to be dedicated last week Thursday, could not be dedicated on account of the severe storm, till the next day, when a large congregation assembled, and Rev. J. O. Knowles preached the sermon. It was an able effort. This church is a very tasteful edifice, in imitation of Chestnut Street Church, Portland, and has been built through the efforts, chiefly of the pastor, Rev. Mr. Patterson. Fuller particulars next week.

METHODIST STATE CONVENTION IN PORTLAND.

The Convention was called to order Tuesday morning, Oct. 10, at 9 o'clock, A. M., by Rev. E. A. Helmershausen, and Hon. H. Ruggles of Carmel, was called to the chair.

Prayer was offered by Rev. S. Allen. The hymn was then sung commencing, "O for a thousand tongues to sing."

Revs. Luce, Helmershausen, Randall, and S. Allen were chosen as a committee on Permanent Organization.

While the Committee was out, a season of prayer was held, in which Rev. C. W. Morse, J. Allen, and others participated.

The Committee reported the following nominations, which were confirmed by the Convention.

Hon. Hiram Ruggles, President.

Revs. A. Sanderson, H. P. Torsey, S. F. Wetherbee, L. L. Hanscom, Hon. J. J. Perry, Hon. Charles Beal, Hon. H. K. Baker, A. Yates, H. Muzzey, W. L. Brown, F. A. Smith, and S. R. Leavitt, Vice Presidents.

Rev. P. Jaques, A. Church, and A. S. Ladd, Secretaries.

Rev. Geo. Webber, A. Prince, Dr. E. Clarke, S. R. Leavitt, and W. Deering, esq., Committee on Resolutions.

Rev. I. Luce, D. B. Randall, S. Allen, and E. A. Helmershausen, Committee on Order of Exercises.

On taking the chair, Mr. Ruggles in a few happy remarks, acknowledged the honor conferred on him, and the importance of the occasion. Referring to the growing interests of the Church, it was strange that this Convention has been so long delayed. While our converts are multiplying, we must do something to make the Church attractive to them. While our resources are increasing, we must give them right direction; while the field of effort is widening, we must seek the best methods of working every part of it effectively.

Committee on Resolutions.

Maine as a mission-field."

Rev. L. D. Wardwell presented an essay on this theme, showing the vast resources of the northeastern part of the State, and its spiritual destitution. We are doing much, but less than some other Churches in proportion to our ability. The theme was discussed after the essay by Dr. Webb, E. A. Helmershausen, John Allen, and A. Sanderson. The subject was then referred to the Committee on Resolutions.

On motion of D. B. Randall, a Committee of three from each Conference was raised to report on the publication of the doings of the Convention.

Bros. Allen, Luce, Munger, Helmershausen, Bolton, and Day were chosen.

Rev. C. F. Allen was then called upon, and presented an essay on "The Early History of Methodism in Maine." Commencing with the coming of Lee to Maine, in 1793, he traced the progress of Methodism from year to year, in a deeply interesting manner. Its struggles with opposing influence, its progress and triumph was presented in a manner that touched every heart. The essay will doubtless be presented to the public in a pamphlet form, and therefore no full report of it will now be attempted. At the close of the essay the Convention adjourned.

Tuesday Afternoon.—Opened with prayer by Rev. A. Sanderson. C. W. Morse took up the theme of Bro. Allen's essay, and referred to the toils and sacrifices of the fathers. The subject was then referred to the Committee on Resolutions.

D. B. Randall then read an essay on the "Comparative Statistics of Methodism in Maine." The essay showed great care and labor on the part of Bro. Randall; and though the subject was a dry one, he made it one of deep interest to all, showing that in every particular which shows progress and success, the Methodist Church will compare favorably with others. The subject was discussed briefly by Bros. French and Webber, after which it was referred to the Committee on Resolutions.

Rev. E. A. Helmershausen then read an essay, on "The Relations of Church and State." The effort of the essay was to show the mutual duties and obligations of the Church and State to each other. The essay went to show that it is the duty of the Church to educate her young men for public life, to take the lead in State affairs, and not wait for politicians and corrupt men to lead off, and then accept their dictation, or throw away their own power. The discussion was participated in by Bros. Prince, Ruggles, Perry, and Dr. Crooks, editor of *The Methodist*. The subject was then referred to the Committee on Resolutions, and the Convention adjourned to 9 o'clock, Wednesday morning.

In the evening Dr. Crooks preached Text, John vi. 14, "I am the Truth." Theme, Christ claims to be the Incarnation of Divine Truth. I cannot attempt even a sketch of the sermon. It was one of great power and elegance.

The Hutchinsons were advertised to sing at the Convention, but did not make their appearance.

Wednesday Morning, 8 o'clock.—A dark, rainy morning yet at 8 o'clock a goodly number assembled for a prayer-meeting, conducted by Rev. John Allen. Holiness was the one theme, and the occasion was one of much interest and power.

At 9 o'clock the Convention was called to order by the President.

The introductory religious services were led by Rev. L. D. Wardwell.

The Committee on publishing the doings of the Convention, reported it advisable to publish in pamphlet form.

Bro. Stone was called upon and read an essay on "The Duty of the Church in relation to our Literary Institutions." Kent's Hill and Bucksport were referred to, and the necessity shown for three or four additional institutions of the same grade in Maine. If we neglect the work others will do it, and take our crown. This must not be. His essay claimed for our literary institution, a decided religious character, an open door, and equal privileges to our sons and daughters, presenting the same incentives to both sexes to the highest intellectual culture. Of the large evangelical denominations in Maine, the Methodists alone have no College properly such. This is a necessity, if we would save our young men to our own State.

The schools now in operation must be more liberally endowed, and lifted above a niggardly economy. The best talent of the Church should be secured on the boards of instruction. Free tuition too, was insisted upon as essential to full success. But it will not be possible to even refer to all the points of interest taken up by the essay.

At the conclusion of the essay it was announced that the Hutchinsons were present, and would entertain the Convention for a few minutes.

At the close of the sweet song, "Mighty to save," Dr. Torsey was called upon to speak upon the theme of the essay. No sketch can do justice to his humorous and instructive remarks. His long experience as a teacher pressed him to speak upon this theme as very few are able to do, and his remarks made a profound impression on the Convention. He dissented from the idea of the essay, that Free Tuition was essential. He did not think this possible or desirable, but some plan to assist indigent young men and ladies in availing themselves of educational advantages. Remarks were also made by Rev. L. P. French and E. A. Helmershausen. G. Haven was called upon, and heartily endorsed the essay, and the broad ground taken in regard to the educational interests of the Church.

The Hutchinsons favored us with another song, and the Convention adjourned to 2 o'clock, P. M.

Wednesday Afternoon.—The Convention was opened with religious services by Rev. Dr. Butler.

Rev. S. Allen presented an essay on "Ministerial Education." The essay demanded the highest mental culture and training. The idea that a divine call dispenses with such preparation should be discarded. The condition of our work in its early history was such, that such training was impossible. The case is now different; the means for suitable preparation are within the reach of all who have sufficient energy for the work of the ministry. If the young men of the Church will not avail themselves of these advantages, it is questionable whether they have not mistaken their calling. The man of God should be thoroughly furnished. This means more now than in the early days of Methodism.

Rev. A. Prince spoke of General Education, such as is provided for by taxation and law. In all such work our Church has a deep interest, and we should do our part in supplying teachers for that work. But the law leaves all higher culture to private effort, to philanthropy, and the Church of God. The Church should realize her pressing want, namely, that the pulpit, which is the strongest or most formidable battery of Zion, must be properly manned. He emphasized the preaching of the Gospel as the chief instrumentality in saving the world. Other things are important, but this carries other things in its train. Whenever this leads with its baptism of power, other instrumentalities catch its inspiration and work for God.

The Committee on Business suggested that all discussion be postponed till the rest of the essays had been read. The Convention approved the suggestion.

An essay on Church Finances was read by Hon. Hiram Ruggles, President of the Convention. The duty of generously contributing to the support of the Church, was inferred from the system of tithes in the early Church, and precept and practice in Apostolic times. But all such aid must be voluntary; and so long as men fail to appreciate the value of the Gospel, they will fail to realize their obligation to support it. We hope our people will procure the full minutes of the Convention, and read this essay carefully, as it contains many valuable suggestions as to raising money for current expenses on our charges.

Bro. Charles Baker was called upon to speak on the theme of the essay. He spoke of the inefficiency of all our plans of finance, because they were not carried out. Any plan fully carried out would be an improvement on our present methods. He spoke against taxing the pews, or shutting thousands of the poor from the house of God. At the close of Bro. Baker's remarks, a collection was taken to meet incidental expenses.

Rev. Dr. Butler was introduced, and addressed the Convention on the Claims of the "American and Foreign Christian Union." No mere sketch can give any idea of his thrilling remarks. He spoke of the forces opposing Christianity in this age, as very different from the opposition of olden times. That was pagan; now we have to contend with an apostate form of Christianity, Romanism. This idea was elaborated with great power. He then showed how God was moving in the changes and revolutions of human government, and indicating to us the duty of the hour, now to cooperate with His Providence. He had full confidence that Catholicism would sink, and Protestantism triumph gloriously.

The Committee on publishing the doings of the Convention, recommended publishing 1,000 copies of the minutes in pamphlet form.

The estimated cost of publishing was \$250. This amount was assumed by different members of the Convention. Hon. Hiram Ruggles, President of the Convention, leading the way with twenty-five dollars.

The Committee on Resolutions reported on the various subjects referred to them, and the resolutions were adopted. The resolution presented by Rev. S. Allen, censuring the practice of Methodist preachers reading written sermons from the pul-

pit, was debated with much spirit by D. B. Randall, C. Munger, C. W. Morse, Hon. J. J. Perry, and others, but finally prevailed by a very large majority. A few items of unfinished business were hurried through, and with resolutions of thanks to Chestnut Street Church, and the people of Portland for hospitality shown the Convention, and to the railroads and steamboats for reduction of fares, the Convention adjourned with singing and the benediction.

The full proceedings of the Convention, together with the essays, will be found in minutes to be published in pamphlet form, and can be procured by the preachers as soon as published. We hope our people will procure and read them, as they will contain much matter of interest to every member of the Church. This was our first Methodist State Convention, and has been a success, though not as fully attended as had been expected by many. The storm of Wednesday morning doubtless prevented many from attending. But our hearts have been made glad by the warm fraternal greetings of friends, and the opportunity to exchange thoughts and compare notes of progress, cannot fail to prove a blessing to all who shared the occasion. S. F. W.

RESOLUTIONS REGARDING MAINE AS A MISSIONARY FIELD.

Resolved, 1. Recognizing fully, as we do, the importance of the commission of the Saviour given to His disciples to "preach the Gospel to every creature," we also remember the no less important declaration, regarding His personal ministry, at least, that "The poor have the Gospel preached to them."

2. That in order to the execution of that commission, in its broader application, the home work must be well sustained. The stream cannot long flow without a replenished source, which relation the home work must ever bear to the foreign.

3. That in order most effectually to answer both these ends, Maine should for the present receive more ample aid than it has yet received from the General Missionary Treasury.

4. That it is the duty of Maine, in both Conferences, to respond more liberally than recently to the demands of the cause of Missions, and that we pledge ourselves to more energetic and persistent efforts to secure such a result.

5. That the history of Methodism in Maine, with its early labors and thrilling incidents, should be rescued from oblivion, and put into the permanent form of history, and that the interesting Essays read in the Convention upon this subject might be expanded into such a history.

We respectfully suggest the subject to the authors of these Essays, and pledge our cooperation in any proper measure to accomplish the object.

Resolved, 1. That while we rejoice in the prosperity of the Church of Christ in all its branches, we have special cause for thankfulness that the Methodist Episcopal Church has fallen behind no other church in evangelical labors and success.

2. That the influence of Methodism in modifying the doctrinal sentiment of the people of the country, and in carrying the Gospel to the masses, has immensely conduced to the spread of evangelical truth.

3. That the growing harmony between the evangelical churches of the country is a matter of devout thankfulness; and that the time has come when all who hold the great doctrine of redemption through Christ should combine their energies in the great work of extending the kingdom of our common Lord and Master, and especially in promoting the cause of moral reform and of civil and religious liberty.

5. That the growing practice of substituting the reading of manuscripts for preaching is without Scriptural authority, un-Methodistic, and damaging to the efficiency of the pulpit.

The following is the substance of Rev. D. B. Randall's Essay on the "Comparative Statistics of Methodism in Maine":—

Jesse Lee first visited the then Province of Maine in 1793, this district being nearly the whole of New England.

At the Conference held at Lynn, Mass., July 25, 1794, Philip Wagner was appointed to his large circuit, including all the Province of Maine. Jesse Lee accompanied him, and in November of that year the first class in Maine was formed at Monmouth, consisting, we believe, of eight members. That class-paper is lost, as well as the records of that early society.

Philip Wagner traveled his large circuit, called "Readfield Circuit," and at the Conference of 1795 made the first statistical returns from Maine. As the result of his labors he returned to the Conference at New London, Ct., on July 15, 1795, that there were 318 members in the Society—Portland, 36; Readfield, 232; Passamaquoddy, 50. At the close of that year, 1796, there were returned 357; not a large increase (only 25), but they broke up much new ground. These members were reported from the following places: Portland, 80; Readfield, 240; Penobscot, 73. The number of members returned to the Conference of 1797 was 616, a gain of 72 per cent. Joshua Taylor was made Presiding Elder, and stationed at Readfield.

From 1840 to 1850 there was a decrease of 1,359, owing to the reaction from the Miller excitement, the Wesleyan secession, and the excitement connected with the division of the Church in 1844. The Congregationalists gained during this time 518, and the Baptists lost 640. From 1850 to 1860 the Methodists gained 3,641. From 1860 to 1870 there was a decrease of 480, occasioned by the war excitement of 1861-5. The Congregationalists report in 1870 one minister less than in 1860, and a gain of 480 members. The Baptists, during this decade, report a decrease of ten ministers and 2,029 members. The Freewill Baptists report a decrease of 34 ministers and 112 members. During the last year the Methodists gained 13 traveling preachers and 316 members. The Congregationalists report during last year a loss of 136 members, and the Freewill Baptists a gain of 12 ministers and 270 members.

The increase per cent. in the cities and towns of 5,000 inhabitants and upwards, 1850 to 1870, has been, namely: Methodist, 56; Congregationalist, 54; Baptist, 39; Freewill Baptist, 24; increase in whole State—Methodist, 124; Congregationalist, 173; Baptist, 2. Decrease of Freewill Baptist, 6. The loss in rural places is, namely: Methodist, 2; Congregationalist, 31; Baptist, 8; Freewill Baptist, 6. By the same computation the loss in the whole State is a much less per cent., showing that the large towns and cities are the strongholds and gaining-places of Methodism.

The church property in Maine, in 1870, was valued at \$800,985, representing 324 churches and 111 parsonages. There were 285 Sunday-schools, 20,603 scholars, 3,196 officers and teachers, 57,147 volumes in libraries; proportion of church-members to Sabbath-school scholars, 119.

The benevolent contributions, including missionary money, in the Maine Conference, have been, namely: 1850, \$2,490; 1860, \$3,597.76; 1870, \$7,386.50; not embracing home charities, or legacies upon educational purposes. Increase from 1850 to 1860 was 44 per cent; from 1860 to 1870, 1.03 per cent. In the East Maine Conference, 1850, \$1,167; 1860, \$1,549; 1871, \$5,460, showing large increase.

Figures were given to show the meagre salaries given to ministers compared with other States, especially the West, and an appeal is made for a more liberal condition of things, as the cost of living has proportionately been larger.

Average salaries in the Maine Conference, in 1850, was \$273; 1860, \$394; 1870, 613; East Maine Conference, 1850, \$295; 1860, \$330; 1871, \$560.

MASSACHUSETTS.

EASTHAMPTON.—Rev. A. J. Hall writes: "The refreshing early rain falls gently upon us as the early dew. Several, since Camp-meeting at Hatfield, have presented themselves at the place of prayer as seekers for salvation, and nearly the whole Church have been quickened and stirred to examine, desire, or secure the purifying grace that ensures holiness of heart. Rev. Henry Morgan, of Boston, preached a searching discourse on Christian love, on a recent Sabbath afternoon, at which service ten received the right hand of fellowship. In the evening he addressed a crowded house, on 'Mission life in Boston.'"

"For combined labor in the Master's vineyard, an association of the Hampton's and other charges has been formed for the purpose of receiving and sustaining the old fashion four-days' meeting, to be held semi-monthly, in the various churches desiring it. The first meeting is to be held about the middle of October, in Northampton. It is known as the Connecticut Valley Four-Days' Meeting Association."

"By observing this old-time and victory-crowned custom, we trust the revival flame will be kindled throughout this valley where already it glows at many a central point."

NEW HAMPSHIRE GLEANINGS.

Garden Street Church, Lawrence, is prospering finely under the labors of Rev. L. P. Cushman. The congregations are large. The Sabbath-school is doing a fine work, and the brethren have been making some improvements in their temporal condition. New furnaces have been placed in the church, and a large, fine-toned organ has been purchased and set up, and is now in use.

The Grace Methodist Episcopal Church, Haverhill, have sold some thirty pews, for almost \$10,000, and they let two hundred and forty sittings in their new house the next Monday evening after the dedication. There are few religious societies in New England that are in a more flourishing condition than this one of a year's growth.

Rev. H. Montgomery, pastor of the Methodist Episcopal Church in Seabrook, has held a grove-meeting for several days within the bounds of his parish.

Rev. Bros. Copp, Bailey, Robinson, Higgins, Tolman, Parsons, Ross, Lansing, Loomis, Booth, Hanaford, Taylor, and Gill, preached the Word to large congregations. Sinners were converted, backsliders reclaimed, and believers quickened during the meeting, and the whole town felt the influence divine.

These meetings were held a short distance from that part of Seabrook which has been so grossly misrepresented, of late, in the *Springfield Republican*, and some of the Boston dailies. These papers have traduced these people in an outlandish manner, styling them as ignorant and uncivilized, and unworthy their place in our civilization. We wish those correspondents and editors could have been at this little camp-meeting, and heard some of these people pray and sing the Lord's songs, and witnessed the order, and high degree of respect paid to religious services held in the woods, their pens would certainly be directed to tell the truth about their neighbors, and not falsehood for sensational effect.

HILLSBORO' BRIDGE.—The Methodist Episcopal Church in Sunapee, N. H., was burnt to the ground last June. Until the spring of 1853, there had been no regular Methodist preaching in town. A Union House was built, and different societies held meetings occasionally, such as Congregational, Freewill Baptists, Methodists, and Universalists. Some good was done; but this state of things was generally, as usual, unsatisfactory, and in the spring of 1853, all united in asking for a preacher from the New Hampshire Conference. Bro. J. C. Emerson was sent, and God blessed his labors; a Church was organized. The society was small, but determined. Their purpose formed, they went into the woods and cut their timber. The church was built under the labors of Bro. Emerson, and dedicated in the fall of 1856; also, a parsonage, and all paid for, except a small debt on the parsonage. In this church the society worshipped just thirteen years to a Sabbath, and then left it for enlargement, at considerable cost. But sore trials were in store for this noble-hearted band; night came on, all was swept away, and about \$8,000 beside, most all in this same society; Bro. John B. Smith, losing all of his manufacturing works. Now they are without any suitable place of worship for winter, and crippled by so heavy a loss. Their purpose is to move across the street where they can get a good basement, and put up the frame and cover it, and finish the basement for a vestry and worship here till they can complete the whole. For this they require \$2,000. Bro. Stuart, the pastor, has secured from \$1,200 or \$1,400 in money, or promises; \$300 or \$400 was secured at Hedding camp-meeting, about \$100 each at Wilmot and Bath camp-meetings. The Methodist Society in Newport subscribed nearly \$300, and nearly \$100 has been promised in Hillsboro'; other places have done well. The preachers at Epping signed liberally. The foundation is in, and the framing begun. It is a most worthy cause. Funds may be forwarded to Rev. W. H. Stuart, or Thos. P. Smith, Treasurer, Sunapee, N. H.

VERMONT ITEMS.

Mrs. C. P. Taplin, wife of one of our preachers, is interesting herself greatly in the Woman's Foreign Missionary Society. She has visited several places in the State, and addressed the people upon the subject. Sister Taplin is a fine speaker. Societies in the State or out, would do well to secure her services to speak upon the subject. Several Auxiliary Societies have been formed under her direction, and through her influence. You may speak of her, Mr. Editor, as highly as you please. She will bear it all. Possibly you heard her speak at the Conference last spring, at Northfield.

A Society of twenty-five members was formed in Woodstock, Vt., among the ladies of the Methodist Episcopal Church. Our Vermont ladies are quite deeply interested in this movement in behalf of the heathen women.

The Springfield District Preachers' Meeting occurred on the 4th inst., at Woodstock, Vt. It was an interesting occasion. The brethren of the district seem in good spirits, and ready for the fall and winter campaigns. Topics of vital importance to the Church were discussed by the meeting. Romanism, Modern Spiritualism, the second coming of Christ not pre-millennial, and Church gambling, were some of the subjects discussed.

A good revival interest was reported at Ludlow, with several conversions.

The charge at Wardshoro' is in good condition. The new interest at Windsor promises to be a success. There is a good degree of interest among the people. The Church seem awake to the great interest of immortal souls. The Sabbath-school is thriving, and gave an excellent concert on the 1st inst.

Union Village charge is looking up a little, and they are expecting a good work of grace. Bro. Little, the pastor, has been severely sick, but is now recovering. Bless the Lord.

Thetford Centre has been unfortunate in losing the services of Bro. T. A. Jacobs, by protracted sickness. He has been obliged to leave his field of labor. The charge is supplied for the rest of the year by a former student of the Vermont Methodist Seminary, at Montpelier.

A new Camp-meeting Association will be formed by the union of the Claremont District of the New Hampshire Conference, and the Springfield District of Vermont Conference. A ground, accessible and convenient, can be secured near Claremont, N. H., at the junction of the Sugar River and Sullivan Railroads. This camp-meeting will accommodate a section, not now conventionally accommodated. It is expected that for this reason the meeting will be well attended, and grow to be a large one.

The interests of the Springfield District are well cared for by Bro. J. W. Guernsey, the Presiding Elder. He is well received by all the charges.

Dr. A. Webster, of South Carolina, has been visiting Vermont, his native State, this season. He looks hale and hearty. He preaches with more than his former vigor.

It is expected that Rev. H. W. Worthen, of the Springfield Charge, will visit Europe during the winter.

NEW YORK ITEMS.

Ground has been broken by the Memorial Methodist Episcopal Church, White Plains, N. Y., for the erection of a beautiful and costly church edifice, second to none in elegance and adaptation.

Could the two Methodist Episcopal churches in this village of 2,700 inhabitants be united, it would be better for all concerned. The First Church still worship in an edifice constructed just after the Revolutionary War. Its predecessor was accidentally burnt down before the builders immediately proceeded to erect another, and its walls.

Rev. Dr. Foster, President of the Drew Theological Seminary, Madison, N. J., has received 300 letters within the past four months, from persons desirous of theological culture and preparation for the ministry. Two hundred and fifty of these letters contained direct applications for admission to the Seminary. One hundred and three have been entertained. Over one hundred and sixty students will be in attendance this year. The Seminary Buildings are full, and several students board in the village.

Madison, the youngest of the Methodist, perhaps of American theological seminaries, has risen, *per saltum*, to the head of all in respect of numbers and popularity.

There is an interesting fact in the history of Isaac V. W. Buckhout, now lying under sentence of death in Westchester County Jail, at White Plains, N. Y., for the commission of two cruel, cowardly, cold-blooded murders, — one of his wife, the other of his benefactor and friend, whose son he maimed while attempting to kill at the same time.

Several years ago, he attended the Methodist Church in Sing Sing, during a powerful revival, conducted by the Rev. I. P. Hermance. While seated in the gallery with a friend, who together with himself was under deep conviction of sin, he agreed with that friend to go and kneel at the altar as a seeker of salvation. They left their seats for that purpose. But when half way down the stairs, Buckhout stopped and declined to proceed further. The remonstrances and persuasions of his fellow-sinner proving vain, the latter said, "Then I shall go without you. He went, knelt at the altar, believed in Christ, found salvation, and lives to the day a respectable citizen and useful member of the Church of God. Buckhout grieved the Holy Spirit, threw the reins on the neck of his passions, followed apparently past true feeling, and must either die a deplorable death on the gallows, or linger out a life-long imprisonment in jail. What a commentary on the 'in-junction,' 'Grieve not the Spirit.'"

The Rev. F. S. De Hass, D. D., of the New York East Conference, has in his possession a splendid copy of the Pentateuch, written in clear and beautiful characters, the columns of writing on pages — as they would be if bound in book form, being about 10 inches high by 4 wide.

The ends of the roll are evidently very ancient, being decayed and worm-eaten. The writing, however, is

very legible. The skins in the middle of the roll are in better preservation, and of more recent date.

Such is the opinion of Tischendorf, to whom Dr. De Hass showed it when in Leipzig. Tischendorf estimates its date to be anterior to that of the Christian Era. Dr. Wright, of Cambridge, England, thinks it cannot be more recent — even the middle portion of it — than the third century. Certain suggestive archaisms in the roll give strength to Tischendorf's opinion. The Messianic bruise thy head, etc., and in all other prophecies of the Messiah the same difference between this and our modern versions of the Pentateuch is apparent. The change neuter was made by the Jews in the first century. This copy, therefore, must be of older date.

It has been imperfectly compared with the Samaritan Pentateuch, owned by the chief priest of the Samaritans at Nablus. It is much to be desired that both copies should be photographed — this being of age anterior to our era, that professedly of the era of Joshua — the photographic copies generally diffused, and a rigid scientific examination of the two undertaken and completed by many competent scholars.

This copy of the Pentateuch was discovered by the Sheikh of Siloam, in the Tomb of Jehosaphat, was purchased by De Hass for about \$100, and is intended for presentation to some of our theological seminaries. Let Boston look out for it. The Duke of Sutherland wished to purchase it of Dr. De Hass, but he, with commendable American patriotism and love of the Methodist Episcopal Church, declined to part with it; choosing rather to enrich church and country than to add to the treasures of the Old World.

The Rev. F. Guard, an eloquent minister of the Irish Wesleyan Conference, preached in two of the metropolitan churches on a recent Sunday. He intends to spend several weeks with us. Mr. Guard has labored for several years among the white population of South Africa.

Rev. A. S. Lakin, Presiding Elder of the Huntsville District of the Alabama Conference, is in New York. His damaging exposures of the Ku Klux before the Congressional Committee on Southern Outrages have so excited their ire that his friends advise against his return. Christ has had a few Methodist martyrs there, and others may yet be called for before His word runs and is glorified.

Rev. J. S. Inskip has been engaged by the Lexington Avenue Methodist Episcopal Church, New York, as their pastor, his term commencing April, 1872. The Revs. Wyatt, of Washington Square, and Abbott, of the Newburgh, First Church, are to exchange positions at taken by the fore-lock, and episcopal ratification waits upon his captors.

Obituaries.

The following resolutions on the death of Rev. THOMAS W. TUCKER, the senior member of the New England Conference, having joined in 1812, and the bosom friend of the late Father Taylor, were adopted by a rising vote of the Boston Preachers' Meeting: —

Whereas the Lord has taken the senior member of the New England Conference, Rev. Thomas W. Tucker, from the toils of earth, to join the glorified in heaven; therefore, —
Resolved, 1. That we gratefully acknowledge the goodness of God in converting and calling him, when a young man, to preach the Gospel; in giving him so many years such physical, mental, and spiritual strength, that his services were desired by the churches, and his labors greatly blessed in extending the cause of Christ; and that during his years of physical superannuation, his holy life and godly conversation exerted a blessed influence, that will long be felt, for "he being dead, yet speaketh."

2. That we cherish the memory of our departed, beloved senior, and shall remember him as a minister of deep piety, of a sweet and lovely disposition, dignified and cheerful, a faithful preacher and pastor, and as such, respected and beloved by those favored with his instruction and example.

ELIZUR FOSTER died in South Windsor, Ct., March 6, 1871, aged 62 years.

Bro. Foster, to use his own words, "experienced the change God's marvelous light, Sunday evening, July 31, 1830, at the age of 35." He was then living in Newark, N. J. He soon joined the Methodist Episcopal Church, and remained a very faithful member until death. Some months after his conversion he returned to his native place, where he engaged earnestly in the work of a Christian man, endeavoring to arouse his parents about him — tracts, and always the signs of his high calling. When at work in his shop, he had the signs of his high calling away the effects of a thrust of the "sword of the Spirit." Many a man of much prayer, and a pure life, — sometimes designated, even among the unconverted, as "Bible Foster," in his earlier experience. When engaging to work by the month for people, he would reserve time for the meetings, if the day's work must be closed at a loss of time. A severe paralytic shock prevented any dying testimony; but what need of any? His memory is blessed.

"O for the death of those
Who slumber in the Lord;
O be like them in last repose,
Like theirs my last reward."

Wapping, Ct., Oct. 4, 1871.

Mrs. MARY A. APPLETON, widow of the late Samuel Appleton, of Boston, died at her residence in North Quincy, Oct. 25, 1870, aged 56 years.

Sister Appleton was converted many years ago, and joined the Bromfield Street Church. Changing her residence from Boston to North Quincy, she united with the Methodist Episcopal Church at Neponset, of which she remained a devoted member till her death. She was a great lover of the doctrines and discipline of the Church of her choice, and always co-operating in furthering the various interests of the Church. She held a mortgage against the church of a thousand dollars, at Neponset, and for sustaining preaching from year to year. She held a mortgage against the church of a thousand dollars, which she canceled a short time before her death, and left the Society by will a legacy of a thousand dollars beside. To the

Preachers' Aid Society she bequeathed two or three thousand dollars, beside remembering other benevolent objects. Her hand was ever open to assist the poor. As a Christian she was faithful and consistent, often expressing an assurance of her acceptance with God.

Sometime previous to her death, she said to her pastor, in answer to a question with regard to the future, "I have no fear of death; I am ready to go whenever it is God's will to take me. I have arranged all my temporal matters, and at the same time, my soul's interests, only regretting that I had not done more for God." The day before her death she remarked, "I am ready to go home to-day, rejoicing, rejoicing, and who will ever be remembered by all who knew her for her kindness, her benevolence, and her Christian fidelity."

A mother in Israel deceased! SALLY TITUS (née Boynton), aged 87 years, was removed from the Church militant on the 21st September.

She was born in Rumney, N. H., and her religious history extends back nearly seventy years, when Solomon Langdon and Thomas Skeele were Methodist itinerants in these parts, and under their labors she obtained a precious evidence of sins forgiven when she was but 18 years of age, at which time she joined the class, and soon afterwards united with the Methodist Episcopal Church. In the communion and fellowship of that Church she continued until her death an esteemed Christian matron and sincere "follower of them who through faith and patience inherit the promises." Her life has exerted a salutary influence on society, the Church, and the family. Of her twelve children, seven survive to call her blessed. Mr. and Mrs. Jason Titus for many years have administered to her comfort and religious consolation. For the last thirty years she had lived on the old homestead conducted by their industry and frugality, and here also was witnessed "the closing scene," at which Mrs. Hopkins, her eldest daughter, and wife of Rev. E. D. Hopkins, of Vermont Conference, was present. To her, and Brother and Sister Titus, it was given to witness the dying triumph of this aged servant of God. Again we exclaim: —

"How blest the righteous when he dies."
"Let me die the death of the righteous."
Western papers are requested to copy.
Lisbon, N. H., Oct. 5, 1871.

R. S. STUBBS.

JOSEPHINE VICTORIA, wife of Levi Newton, died at New Salem, Mass., Aug. 14, aged 32 years, 11 months, and 4 days. For the last five years Sister Newton has been an acceptable member of the Methodist Episcopal Church at North Prescott. During her protracted illness, which lasted about six months, she was a great sufferer; yet she manifested, at all times, a strong faith in Christ, which gave her great comfort. She had no stronger attachment to earth than her family, especially her children of tender years and infancy. Till within a few days of her death her friends had hopes of her recovery. She approached the river without realizing it, and in the pang of death clung to her little babe.

Died, in North Easton, Sept. 20, JULIA FRANCES, daughter of Alonzo and Hannah M. Marshall, aged 15 years and 11 months.

By sister Julia's death the family circle has been broken for the first time, and the first vacancy has been left in hearts and home which time can never fill. She was of a kind and cheerful disposition, and her loss is deeply felt, especially among the young. She had been a member of the Church about two years, but for some time had seemed to lose the sweet presence of her Saviour. Shortly before her death, however, she expressed: "I have again found my Saviour, and mean to serve Him while I live." Her remaining term of service was very brief, but evidently faithful.

"Her morn of life death quickly vetts
In gloom and gloomy night
But leaves a star of hope which halts
A day of endless night."

Mrs. RHODA N., wife of Jesse Young, died in Westbrook, April 28, 1871, aged 52 years.

Sister Young experienced religion, in 1842, among the Free-will Baptists, in New Gloucester, and remained with them about sixteen years. She then united with the Pine Street Methodist Episcopal Church, in Portland, of which her husband was a member. Her conversion was clear and satisfactory, and her experience progressive from that point. Her spirit of deep devotion seemed constantly to say, "Nearer, my God, to Thee," and she was ever ready to give a reason for her hope in Christ. Yet there was no ostentation; gentle, modest, loving, ever esteeming others better than herself, there was nothing in her deportment as a Christian that seemed to say, "see how I shine." Yet hers was a shining life; through the vale of sorrow and bereavement where God led her, in feeble and long-suffering, in gentle, loving ministrations to her feeble, paralytic husband, who lives to mourn for her, and in the bosom of her God, her light shone serenely bright, till calmly resting "on the bosom of her God," her light was lost in the glory immortal, and death was swallowed up in victory.

MARY B., wife of Ephraim Swett, and daughter of I. K. and Charlotte Waters, died at Lower Waterford, Vt., June 13, aged 47 years.

At 18 she professed religion, and adorned her profession by a pious life and a godly conversation. Her sickness was protracted and painful, and was borne with Christian patience, fortitude, and triumph. At the last, as if standing on Pisgah's top, and having a delightful view of the promised land, she passed away, exclaiming, "Beautiful, beautiful!" No doubt where she has gone, the weary are at rest.

C. H. SMITH.

Mrs. GEORGE T. RHOADES died June 13, 1871, aged 29 years.

Sister Rhoades had been married two months the day of her death. It was a very heavy blow to her young companion and bereaved parents. The death-angel had visited the family circle time after time, till at last, which was his tenth visit, he called the beloved companion, daughter, and highly esteemed friend. Our hearts sympathize with the afflicted ones.

Sister Rhoades experienced religion six years ago, and joined our class Sept. 11, 1870. She was an earnest, sincere Christian. I visited her but once before her death, as it was very sudden. To all, I found her at peace with God, and holding on by the "faith which was once delivered unto the saints." She was very patient and hopeful in her sickness, looking at all times unto "Jesus, the Author and Finisher of our faith."

E. Bucksport, Oct. 6.

GEO. N. ELDRIDGE.

Died, in Industry, Oct. 1, Gen. NATHAN GOODRIDGE, aged 70 years.

Bro. Goodridge spent his life upon his paternal homestead, which he had greatly enlarged and improved by his skill and industry. He was converted, and joined the Methodist Church in 1820, — ever a faithful member, serving as steward or class leader many years. An honest and capable man, he was often called to fill offices of public trust. He bore his long and painful sickness with Christian patience, and in full hope of immortality. His end was peace.

S. ALLEN.

Died, in South Berwick, Me., Sept. 17, Miss HANNAH EARLE, aged 86 years.

It is enough to say of her that our spiritual edifice felt a mighty shock when the master-builder removed that stone from the temple below to the temple above, "to go no more out for ever."

W. B. BARTLETT.

THE FARM AND GARDEN.

Prepared for ZION'S HERALD by Jas. F. C. Hyde.

FARMING FOR THE FUTURE.

One of the old Grecian painters was once asked why he spent so much time on his paintings; and his laconic answer was: "I paint a long time, and for a long time." His answer embodies a principle worthy of consideration by farmers. One great reason why we do not see more improvement in agriculture is that we have too much of what farmers call "skinning the land"—that is, the farming is conducted for immediate and not ultimate results. There is not sufficient thought of the future, and no systematic plan is adopted which is far-reaching in its operations. When a farm is leased for a year or two at a time, we expect the tenant will skin it—will secure as large crops as possible with as little outlay as possible, regardless of the impoverishment of the land. The landlord never expects the tenant to make permanent improvements, unless such betterments are expressly provided for in the lease; and, to guard against rapid deterioration, he generally stipulates that the hay and other crops shall be fed out on the place, and the manure faithfully returned to the soil. Notwithstanding all precautions, leased farms generally run down; and we are sorry to add, that too many farms that are not leased are going the same way. Too many proprietors act as though they were tenants. In one sense we are tenants at will of the Great Proprietor; but he has said to us, "Occupy till I come," and wishes us to make our five talents into ten, and our one acre to produce thirty, sixty, and even a hundred fold more than it does in a state of nature.

There is many a farm in the older sections of the country that has been skinned by shallow ploughing—of the capacities of which it may be affirmed, as was said of the talent of the slothful servant, that they lie hid in the earth. Drainage and deep ploughing will bring these capacities to the surface. Ralph Waldo Emerson has said many deep things, and some things so deep that we find it difficult to penetrate to the depth of his meaning; but he was eminently clear and practical when he once said to the farmers of Middlesex County: "Concord is one of the oldest towns in the county, far on now in its third century; yet in this year a very large quantity of land has been discovered, and added to the agricultural territory, and without a murmur of complaint from any neighbors. By drainage we have gone to the subsoil, and we have a Concord under Concord, a Middlesex under Middlesex, and a basement story of Massachusetts more valuable than all the superstructure." There are no metaphysics about this. It is the simple truth, well put; and we wish that all farmers would give heed to it, and not be so anxious to extend the superficies of their territory, but deepen and enrich what they have. They will find far greater pleasure and profit in cultivating one hundred acres well than two hundred poorly.

While every landlord should be ashamed to leave his estate to his posterity in a worse condition than when he inherited it, no one should be content to have it said over his grave: "As he found his farm so he left it." The debt of gratitude which we owe to our fathers we can only pay by transmitting what we have inherited from them in an improved condition for the benefit of posterity. We have no sympathy with the man who will not dig a ditch, or set out an orchard, or make any permanent improvement, because he may not live to enjoy the fruit of his labors. That was a noble reply of Walter Scott, when he was asked, as he was sitting out a tree, in the infirmity of his years, why he should set out trees, the fruit of which he could not expect to enjoy: "If I were sure of dying to-morrow, I would set out a tree to-day."

The policy of living for the present is

as ruinous in agriculture as in morals. As a general rule, the farmer should grow rich, not by skinning his land and investing all his profits in bank stocks or government bonds, but in the improvement of his lands. Manufacturers are wiser in this regard than farmers. They invest their profits in enlarging their business, and increasing their facilities for manufacturing; but farmers are inclined to keep along from year to year pretty much in the same old routine, and measure their success, not by improved estates; but by money at interest. One of this sort lately urged his claims for a premium for the best managed farm because he had \$20,000 at interest, while his buildings were dilapidated, and everything about his premises so untidy and uncomfortable that, were it not for the disgrace of the thing, we should prefer quarters in the county jail to boarding with him for a week. If a man has a capacity for clearing a thousand dollars a year from his farm, why not improve his estate so that he can annually clear from it two thousand? Money invested in stocks may go "where the woodbine twineeth;" but real estate is permanent. A farmer's capital is nowhere so safe as when under his own management; and in a few places will it yield so large a return as when invested in improved land, stock, and implements.

There was a great power in the command of Jehovah to Moses, "speak to the children of Israel that they go forward." Progress must be the watchword of farmers, as indeed of all men. An enterprising merchant once said to us, "I always keep my eye ahead, constantly looking for something better in the future." It is in this way only that we can keep up interest in farming. Going over the same rounds year after year becomes monotonous and tiresome. If the sons see new developments each year on the farm, new enterprises taken and successfully carried out, they become interested in agriculture, and love the business; but if they see no progress, and only the same routine, the farm carrying no more and no better stock this year than last, no wonder they become discontented, and choose a business in which there is more enterprise. There is such a thing as "blessed discontent;" and every farmer should be so far discontented with the present products of his farm as to press on to something in the future by which both his farm and his manhood may be developed.

Commercial.

BOSTON MARKET.

WHOLESALE PRICES.

October 14, 1871.

GOLD.—1.14%.

FLOUR.—Superfine, \$5.25 @ 5.75; extra, \$6.50 @ \$7.50; Michigan, \$7.00 @ 8.25; St. Louis, \$7.25 @ \$10.50; Southern Flour, \$6.75 @ 10.00.

CORN.—Western Yellow 84 @ 85 cents; Western Mixed, 82 @ 83c. bushel.

RYE.—80 @ 85 per bushel.

OATS.—48 @ 57c. bushel.

SHORTS.—\$24.00 @ \$5.00 per ton.

FEED.—\$28.00 @ 29.00 per ton.

SEED.—Timothy, Herds' Grass, \$3.75 @ 4.50; Red Top, \$6.25 @ 6.50 per sack; R. I. Bent, \$3.00 @ 3.50 per bushel; Clover, 13 1/2 @ 14 1/2c. per lb.

APPLES.—\$3.50 @ 5.50 per bbl.

PORK.—\$17.00 @ 20.00; Lard, 10 1/2 @ 11c.; Hams 12c.

BUTTER.—25 @ 30c.

CHEESE.—Factory, 12 1/2 @ 13 1/2c.; Dairy, 10 @ 12c.

EGGS.—27 @ 28 cents per doz.

DRIED APPLES.—5 @ 10c. per lb.

HAY.—\$25.00 @ 30.00 per ton, as to quality.

POTATOES.—\$1.75 @ 2.50 per bbl.

SWEET POTATOES.—\$3.50 @ 4.50 per bbl.

BEANS.—Extra Pea, \$4.50 @ 3.75; medium, \$2.50; common, \$1.50 @ 2.00.

LEMONS.—\$5.00 per box.

ONIONS.—\$2.50 @ 3.00 per barrel.

CARROTS.—\$1.50 @ 2.00 bbl.

TURNIPS.—\$1.50 @ 2.00 bbl.

CABBAGE.—\$5.00 @ 9.00 per hundred.

MARROW SQUASHES.—\$1.00 @ 1.25 per cwt.

TOMATOES.—30 @ 75 cents per bushel.

CRANBERRIES.—\$9.00 @ 12.00 per bbl.

PEARS.—\$5.00 @ 15.00 per bbl.

REMARKS.—There is a firm feeling for Flour, and medium to best brands a shade higher. Pork market only fair. Butter and Cheese sell easier. Eggs have advanced, and scarce. Potatoes arrive freely. Vegetables in large supply, and sell quiet.

The Markets.

BRIGHTON CATTLE MARKET.

Weekly receipt of Cattle, Sheep, and Swine.

Cattle, 4,286; Sheep and Lambs, 13,012; Swine, 13,600; number of Western Cattle, 2,844; Eastern Cattle, 792; Working Oxen, Cows and Northern Cattle, 650. Cattle left over from last week, —.

Prices of Beef Cattle at hundred pounds live weight—Extra, \$6.50 @ 7.00; first quality, \$6.00 @ 6.25; second quality, 5.25 @ 5.75; third quality, 4.75 @ 5.00; poorest grade of coarse Oxen, Bulls, etc., \$3.50 @ 4.50 per hundred. Nearly all the Beef Cattle are sold by the pound live weight.

Brighton Hides—5 @ 8 1/2c. per lb.

Brighton Tallow—6 @ 6 1/2c. per lb.

Country Skins—c. @ each.

Hides—7 1/2 @ 8c. per lb. for country.

Tallow—5 1/2 @ 6c. per lb. for country.

Lamb Skins—\$1.50 @ 1.75 each.

Sheep Skins—\$1.50 @ 1.75 each.

Calves Skins—16 @ 18c. per lb.

Sheared Sheep Skins—\$0.00 each.

Wool Sheep Skins, \$0.00 @ 0.00 each.

Working Oxen. Extra pairs, \$200 @ 250; ordinary, \$140 @ 180. Poorer grades at \$35 to \$35 per pair. Good supply in Market.

Store Cattle. Yearlings, \$8.00 @ 12.00; 2 year olds \$12.00 @ 20.00; 3 year olds, \$25.00 @ 45.00. Many of the Store Cattle of a poor grade sell at prices ranging from \$7 to \$30 per head. Many of the small Cattle that are in a fair condition are bought up to slaughter.

Milch Cows. Extra, \$25 @ 30; ordinary, \$30 @ 50. Store Cows, \$15 @ 45 per head. Most of those offered for sale are of a common grade. Prices of Milch Cows depend much upon the fancy of the purchaser. But a few Extra or Fancy Breeds offered for sale.

Sheep and Lambs. Most of the Sheep and Lambs from the West are owned by Butchers, or taken at a commission. There were but a few Western ones in Market this week. The trade was a trifle better. We quote Extra, \$2.25 @ 2.50; ordinary, \$1.50 @ 2.00 per head, or from 3 to 7 1/2 cents per lb. Eastern Lambs sold at \$2.25 to 2.50 per head.

Swine. Store Pigs—wholesale, 4 @ 5 cts. per lb.; retail, 5 @ 7 cts. per lb. Columbia County Spring Pigs—wholesale, 4 @ 5 cts. per lb.; retail, 5 @ 7 cts. per lb. Trade for Store Pigs is very dull, and but a few in Market. Fat Hogs—13.50 @ Market. Prices 5 1/4 @ 5 1/2 cents per lb. There were but a few Store Pigs in the Market. The trade is dull, and a few each week is all the Market requires.

REMARKS.—The supply of Cattle in Market this week is large, and the quantity upon an average not so good as those of last week, especially of the Western Cattle. Prices have fallen off from one quarter to one half a cent per lb. from our last quotations; and the trade has not been as active as drovers like to have it. There was a good supply of Working Oxen and Cattle from Maine, for which the trade has been dull. The large portion of Cattle which were landed at Watertown were driven to Brighton to be disposed of.

Marriages.

In this city, Aug. 10, by Rev. Frank K. Stratton, Frank H. Bearse to Miss Mary L. Hallett, all of Boston; Aug. 10, Orris L. Gould to Miss Flora E. Alford, both of Boston; Aug. 10, Alexander Carley to Miss Ann Sargent, both of Boston; Sept. 12, William S. Wier to Miss Frances J. Steadman, both of Boston; Sept. 15, John Kellard, of Philadelphia, to Miss Mary E. Shields, of Boston; Oct. 5, Andrew J. Jones to Harriet I. McLean, both of Boston.

In Medford, Oct. 4, by Rev. N. T. Whitaker, George F. Merrill to Miss Georgiana Taylor; Albert H. Rogers to Miss Anna M. Butler; Oct. 11, Edwin F. Jackson to Miss Lizzie C. Stover, all of Medford.

In East Bridgewater, Oct. 4, by Rev. S. A. Winsor, David L. Leonard to Betsey A. Estes; Oct. 5, William A. Hayward to Louisa B. Holmes.

In Fall River, by Rev. George H. Lamson, Uriah G. Sanford to Miss Annie Chase.

In Monson, Oct. 5, by Rev. W. J. Pomfret, John Chaffee, Jr., to Miss Ella L. Stacy, all of Monson.

In Shelburn Falls, Oct. 4, by Rev. E. W. Virgin, Jesse Morse to Diodana Woodward, both of Shelburn Falls.

In Southport, Me., Aug. 17, by Rev. A. Plumer, Stephen W. Harley, of Southport, to Miss Susan S. Hanna, of Georgetown.

In Waldoboro', Me., Sept. 17, by Rev. M. W. Newbert, James A. Spencer, of Brookfield, Mass., to Miss Emily B. Benner, of Waldoboro'; Oct. 3, at the residence of Capt. Aaron Stahl, Charles S. Butters, of Cambridge, Mass., to Miss Eunice A. Stahl, of Waldoboro'.

In Eastport, Me., by Rev. C. L. Haskell, Frank P. Andrews, of Eastport, to Helen Gathcomb, of Grand Manan, N. B.

In Providence, Sept. 25, by Rev. S. J. Carroll, Wm. Thomas Pearce, organist of St. Paul's Methodist Episcopal Church, to Miss Hannah B. Briggs, all of Providence.

In South Scituate, R. I., Oct. 9, by Rev. John Q. Adams, Thomas W. Peck to Miss Elsie A. Smith, both of Providence.

Deaths.

In Charlestown, of consumption, Sept. 26, Minerva M., wife of G. Wallingford, aged 51 years, 5 months, and 29 days. Her own words, in reference to the event, were, "My trust is in Jesus."

In Littleton, N. H., Oct. 2, Ezra Hale, aged 95 years. Bro. Hale had been a prominent member of the Methodist Episcopal Church nearly forty years, leaving as a legacy to the Church and his friends a consistent Christian character.

The Problem of Evil.

By M. ERNEST NAVILLE.

Translated from the French by Prof. J. P. Lacroix, M. A., of Ohio Wesleyan University, 12mo.

Price, \$1.50. The only authorized translation.

Professor Lacroix, well known as the translator of Pressensac's "Religion and the Reign of Terror," has produced an accurate translation of this interesting and valuable work, which is accompanied with a Preface from Naville's pen. The work was delivered in a series of lectures to popular audiences, is marked by the eminently French transparency of style, will be clear and attractive to the most ordinary reader, and will do battle against the Pantheism and Rationalism of our age and country.

Professor Lacroix has done a real service to literature, and to American students and preachers, by translating this excellent work. It is not a verbose treatise encumbered with philosophical bombast, but a clear, sensible discussion. In reasonable phrase, of the most intricate problems.—*Northeastern Advocate.*

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JAMES P. MAGEE, Agent,
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WILLIAM TUFTS,
No. 737 WASHINGTON STREET,
Corner of INDIANA PLACE, Boston.

CATERERS, on the shortest notice, and at reasonable rates, for

PUBLIC OR PRIVATE PARTIES,

large or small. Every requisite furnished from Table to dessert, with experienced Waiters to attend.

WEDDING CAKE
supplied, of the richest quality, got up in handsome style, Superior Ice-creams, Cake, and Confectionary of all sorts.

WANTED. Intelligent American girls to work in Silk Factory at Canton, Mass. Steady employment, light work, and fair pay. Apply at Factory, or to SEAVEY, FOSTER & BOWMAN, 42 Summer St., Boston.

Chesapeake & Ohio. Five Twenties. Central Pacific.

BANKING OFFICE OF

FISK & HATCH.

No. 5 Nassau Street, N. Y.

September 25th, 1871.

OF THE FIFTEEN MILLION CHESAPEAKE AND OHIO SIX PER CENT. LOAN, but about \$4,500,000 remain unsold, and this remainder will be taken up rapidly.

The five years' option having expired on all series of FIVE-TWENTY BONDS, except 1867's and 1868's, they are liable to be called in for payment. The redemption of 100 millions FIVE-TWENTIES in coin, and the purchases by the Government during the ensuing four months, with the premium thereon, will release about 150 millions of invested capital, independently of dividend and interest payments, the greater part of which must seek reinvestment.

THE CHESAPEAKE AND OHIO SIXES

have absolutely 30 years to run; are especially desirable for steady investments, and can now be bought

17 per cent. less than Ten-forties,
20 per cent. less than Five-twenties,
25 per cent. less than Sixes of 1861,

and are equally sure to be paid principal and interest in gold coin. Their amount is limited by the Trust Deed to \$15,000,000. Price (at present) 93 and accrued interest, that is, with coupon attached, payable Nov. 1.

\$1,000 Chesapeake and Ohio Bond costs to-day \$94.16,
\$500 Chesapeake and Ohio Bond costs to-day \$47.08,
\$100 Chesapeake and Ohio Bond costs to-day \$9.42.

Only a small amount of the latter denominations remains, and no more can be made. Bonds are in coupon or registered form, same as Five-twenties.

This debt is created by the Chesapeake and Ohio Railroad Company in order more speedily and effectually to extend and complete the main line of their Road to the Ohio River. This work—the most important internal improvement now progressing in the country—is rapidly approaching completion. It will establish another and superior line of communication between the Ohio and Mississippi valleys and the eastern cities; bringing ten millions of people, mainly producers, nearer to the centres of consumption in the Eastern States, and nearer to the political and commercial capitals of their country. Such is the commanding importance of this Trunk Line that the larger cities of the West are projecting feeders to connect with it, so as to avail themselves of its unequalled facilities as soon as it is completed. Large tracts of valuable coal and iron lands along its route are passing into the hands of practical miners and iron manufacturers; a large city is springing up at the western terminus, the head of reliable navigation on the Ohio, where it intersects 12,000 miles of river transit, and will soon be in connection with 30,000 miles of railroad carriage.

THE CENTRAL PACIFIC SIX PER CENT. BONDS are as safe for investment as Government bonds. Their amount fixed by act of Congress at \$25,000,000 is secured by property worth four times their value; they can only be bought in the open market, and are becoming scarcer in consequence of their gradual absorption by investors here and in Europe; they have a ready market in all the principal money-centres, and have still twenty-four years to run; the earnings of the road are steadily increasing, and will probably reach \$10,000,000 for the current year, affording a handsome surplus after payment of expenses and interest. Present price, 101 1/2.

When the Chesapeake and Ohio Railroad is completed, in 1872, and the Bonds are dealt in at the Stock Exchanges of the world, we have no doubt they will be equally popular with the Central Pacific. Both principal and interest of the CENTRAL PACIFIC and CHESAPEAKE AND OHIO BONDS, are specifically payable in gold coin in New York; the interest on the former being paid January and July, and of the latter, May and November, corresponding with the two classes of Five-twenties.

We recommend either of them to our friends and customers with the same confidence that we did the Five-twenty bonds, when we were selling millions of them for the United States Government.

We buy and sell FIVE-TWENTIES, TEN-FORTIES, EIGHTY-ONES, and CENTRAL OF WESTERN PACIFIC, or receive them in payment for CHESAPEAKE AND OHIO BONDS at their current market price.

Orders for Chesapeake and Ohio Bonds, accompanied with Drafts or Checks, may be forwarded to us by mail. Bonds or money may be forwarded by any responsible Express Company at our expense, and the Chesapeake and Ohio Bonds, in exchange, will be sent by return Express, charges paid.

FISK & HATCH.

P. S.—Accounts of Banks, Bankers and others received, on which we allow Four per Cent. interest.

Certificates of deposit issued and collections made in all parts of the Union.

HARVEY FISK.
A. S. HATCH.

Oct. 5 & 19 1871

JOHN HANCOCK
Mutual Life Insurance Co.
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E. F. CHILDS, SUPERINTENDENT AGENCIES.

GERRY & SLACK,

General Agents for Boston and Vicinity.
Good local or soliciting Agents wanted on liberal terms.

Apr. 20, 26 & 27

THE BEST MEDICINE FOR COUGHS AND Consumptive Complaints that ever I saw, is the Throat and Lung Specific made and sold by J. C. INGALLS, MELROSE, Mass.—John McLaughlin, 61 Appleton St., Boston. Mar. 30, 51 ly 8

HERALD CALENDAR.

Providence District Ministerial Association.	Oct. 19
Power Street, Providence.	
Dover District Ministerial Association, Portsmouth.	Oct. 18, 19
National Local Preachers' Convention, Indianapolis, Ind.	Oct. 21
Preachers' Meeting, at Holyoke.	Oct. 24-26
Lynn District Sabbath-school Convention, Harvard Street Church, Cambridge.	Oct. 25
New Bedford District Preachers' Meeting, and S. S. Convention, Sandwich.	Oct. 22-24
Fall River District Conference, St. Paul's M. E. Church, Fall River.	Nov. 6
Portland District Ministerial Association, Saccarappa.	Nov. 13, 14, 15

WANTED.—ZION'S HERALD, No. 3, 1870.

POST-OFFICE ADDRESS.
Rev. J. O. Thompson, West Dennis, Mass.

The Secular World.

Domestic.

In another part of this issue we notice at length the great calamity at Chicago. The fire broke out on Saturday, the 7th inst., at about 11 o'clock, in a planing-mill, between Clinton and Jackson Streets. This, after burning a number of blocks was subdued, when a second fire broke out about 10 o'clock on the night of the 8th, in West Taylor Street, and destroyed the whole business portion of the city, including Church-house, hotels, banks, railroad depots, warehouses, grain elevators, printing-offices and stores. At least two thousand lives were lost, and the estimates of the value of property run from three hundred to five hundred millions.

It is impossible to ascertain as yet the immense loss of life and property by the prairie fires of Michigan and Wisconsin. From the ruins of Peshigo, four hundred dead have been recovered, and it is thought three hundred more are in the river. This may give a faint idea of the horrors.

The corner-stone of the new Boston Post-office was laid by General Grant, on Monday.

By the Chicago fire the currency will be contracted one million—the amount of greenbacks burned.

The New Dominion.

The heaviest hurricane known in Halifax for twenty years, occurred on the evening of the 13th. The tide arose two feet over the wharves, all of which, and many vessels, were injured. Several lives are reported lost.

We take pleasure in calling the attention of our readers to the extensive and elegant warehouses of Messrs. HALEY, MORSE & Co., furniture dealers, at No. 411 Washington St. The store readily attracts the notice of the passer-by from its beautiful marble facade, and its huge plate-glass windows, with the tasteful display of goods behind them. Once within, you find yourself in a store 200 feet in length, and have the option of ascending to other stories by the broad-stairs or the convenient elevator. In the second story, in front, is the office; the remainder of the room is occupied with upholstery goods and parlor furniture suited to the wants of all classes of customers. Two flights above this is an elegant show room, carpeted and curtained, admirably lighted from above, and containing goods which it is worth a journey merely to see. The rear of the upper story is occupied partly with the manufacture of elastic sponge goods, mattresses, pillows, church cushions, etc. This department is quite a curiosity, and the present demand for the sponge goods, makes it a busy place. The stock of goods exhibited in this store seems to be complete in every particular. From it, the smallest cottage or the largest hotel may be furnished at the shortest notice, and in the plainest or most elaborate style. A fixed price, with a reasonable percentage of profit, is affixed to every article, and customers may be assured of being treated precisely alike. The establishment is one of the Boston institutions, and will repay the visit of those in want of furniture of any description.

EXAMPLE FOR THE LADIES.

Mrs. D. G. EAGERTON, Madison, Ohio, has used her Wheeler & Wilson Machine 5 years; sometimes in competition with all kinds of "woman-killing" machines; would not look at \$5,000 for it, if she could not get another like it.

THE TOLEDO BLADE.—We call the attention of our readers to the announcement of the TOLEDO WEEKLY BLADE for 1872, on this page. The Blade is the organ of Petroleum V. Nasby, whose letters from the Cross Roads will be a feature

during the coming Presidential Campaign. It is strictly a first-class journal which may with safety be admitted into any family.

Burnett's Cocaine is the best Hair-dressing

Burnett's Cooking Extracts are the best.

Business Notices.

CARPETS.—Our stock is complete in all its departments—purchased before the recent advance, and will be sold to our customers at favorable prices, at our new warehouse, 76, 78, 80, and 82 Friend Street, Boston. NEW ENGLAND CARPET CO.

CARPETS—LOW PRICES.—Yard wide Dundee, imitation 3 plys, 37½ cents per yard. Heavy Dutch 37½ cents per yard. Plaid and striped Hemp 26 cents. Union Ingrains 65 cents. Two plys 75 cents. India Brussels 85 cents. Rugs, mats, crumb-cloths, etc., all at low prices. NEW ENGLAND CARPET CO., Boston.

FINE CARPETS. CHEAP.—1000 rolls English Tapestries from the auction trade sales. NEW ENGLAND CARPET CO., 76, 78, 80, and 82 Friend Street, Boston.

ONE FAVOR.

One favor, BOYS, of you we ask,
And as we've done so much for you,
We hope you will not think a task
The thing we wish to have you do.
You've many little friends, may be,
Who CLOTHING for the season need;
Ask them to call, and we'll agree
To sell them every favor indeed.
To tell them the place to buy new CLOTHES,
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Church Register.

A SUNDAY-SCHOOL CONVENTION will be held at Hudson, Oct. 31, for the western part of Boston District, including the following societies: Natick, Ashland, Cohasset, Saxonville, Holliston, Hopkinton, Milford, South Framingham, Mendon, Westboro', Marlboro', Rock Bottom, Sudbury, and Assaet.

It is hoped that large delegations from all of these places will be in attendance. Entertainment will be provided for all that come.

PROGRAMME.—9½ o'clock, Organization. Devotional Services, and Reports: 10½, Essay: "Personal Religious Experience Indispensable to the Best Teaching," H. Lummis; the subject then open to general discussion. Boxes passed before noon, for questions to be answered by H. Lummis in the afternoon.

Afternoon, 1½ o'clock, Devotional Exercises; 2, Essay: "The Obligation of Adult Members of Churches to the Sunday-school," Z. A. Mudge; 3, Essay: "Sunday-school Libraries—of What Should They be Composed?" C. W. Cushing; discussed by F. T. George.

Evening, 7½ o'clock, Essay: "A Thorough Knowledge of the Bible a Safeguard against Infidelity," Wm. B. Clark; discussed by Wm. H. Hatch.

WM. B. CLARK, Committee.
D. K. MERRILL, Committee.
B. JUDG, Committee.
P. M. VINTON, Committee.

BOSTON THEOLOGICAL SEMINARY.—On behalf of the Seminary, the undersigned desires to acknowledge the receipt of a nice bed-quilt, "the free-will offering of a class of girls in the Methodist Sunday-school at Pelham, Mass." Thanks to Bro. Martin, and his thoughtful helpers.

Also, twelve pairs of pillow-cases from the ladies of the Laurel Street Methodist Episcopal Church, Worcester.

PROGRAMME OF NEW ENGLAND EDUCATIONAL CONVENTION, to be held in Boston, on Wednesday and Thursday, Nov. 15 and 16.

Sermon, on Tuesday evening, by Prof. Rice. "Colleges and Women," Dr. Cummings, Prof. C. W. Cushing. "Encouragement of the Church to Young Men to Enter the Ministry," Dr. Lindsey, Rev. D. Sherman. "Theological Education," Dr. Warren.

"Our Educational Institutions for New England," Dr. Torrey, Dr. Thayer. "The Duty of Our People to Give their Children the Best Education," Dr. Cooke. Rev. A. McKee. "Duty of Young People to Become Teachers in Public Schools," Prof. Kimpton.

Prof. Robinson. "Claims of the School on the Liberty of the Church," Rev. D. H. Ela, Prof. Wilder. "The Bible in Schools," Dr. Townsend, Rev. M. W. Prince. "The Study of French and German in our Common Schools," Prof. Prentiss, Prof. Latimer. "Methodism and Professional Education (other than Theological)," Dr. Wm. B. Clark, M. R. Bigelow, esp.; Our Publishing Interests, Rev. M. J. Talbot.

Addresses, Wednesday evening, by Dr. Newhall, Dr. Barrows, and others.

FIFTEEN DOLLARS WILL SCHOOL A MORMON CHILD ONE WHOLE YEAR IN A METHODIST DAY-SCHOOL.—Is there not a Sunday-school or an individual somewhere that would send that amount to Rev. O. D. TEALL, Ogden City, Utah Terr., and so both help our school and bless some child forever? There are many children here who would like to attend, but are too poor.

METHODIST EPISCOPAL SUNDAY-SCHOOL UNION ANNIVERSARY.—The next anniversary of the Sunday-school Union of the Methodist Episcopal Church will be held in Philadelphia from Oct. 29 to Nov. 1. Several Sunday-school mass meetings will be held on Sabbath afternoon, Oct. 29. Dr. O. H. TITMAN will deliver the Anniversary Sermon on Monday evening, Oct. 30, at Arch Street Church.

The anniversary proper will take place on Tuesday evening. Addresses will be delivered by Dr. O. H. Tiffany, Rev. H. W. Warren, Rev. George A. Petty, and Gen. Albright.

The afternoon of Monday, Tuesday, and Wednesday will be devoted to Institute Lectures, and other exercises, conducted by Rev. J. S. Ostrander, Dr. Edward Eggleston, and other able Sunday-school workers.

J. H. VICKENT, Cor. Sec. S. S. Union. New York, Oct. 5, 1871.

THE FALL RIVER DISTRICT CONFERENCE will commence in St. Paul's Church, Fall River, on Monday evening, Nov. 6.

It is expected that a return ticket will be furnished at the meeting. Let all the Pastors and Local Preachers rally to the meeting.

CHURCH EXTENSION.—The Church Extension Board of Providence Conference will meet in the Methodist Association Rooms, 62 Weybosset St., Providence, R. I., Tuesday, Oct. 24, at 11 o'clock A. M., when applications for aid will be heard.

The members of the Board are: E. F. Clark, John Kendrick, J. W. Willett, Wm. Barton, James Davis, W. B. Lawton, J. D. Flint, D. W. Knight, H. R. Aylerworth, S. Tripp, A. C. T. A. Flint, and W. H. Fenner.

J. W. WILLETT, Secretary. Providence, Oct. 13, 1871.

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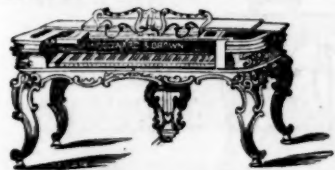
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